

205
3

THE
PRACTICE

OF
Thankfulnesse;
OR
DAVIDS choyse directions
how to prayse GOD.

*In an Exposition and Application vpon
the whole sixtie sixe PSALME.*

With a short Treatise vpon the thirtie one,
and thirtie two Verses of the one hun-
dred and seuenth PSALME.

I. THESS. 5. 18.

*In all things giue thanks, for this is the will of God, in Christ
Iesus towards you.*



LONDON

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in Fleet-street. 1622.





TO
 THE NOBLE, VER-
 TVOVS, AND CHRISTI-
 AN LADIE, THE RIGHT HO-
 nourable Countesse of *Lincolne*: Lady-
 Mother to the Illustrious, and true-
 ly Religious Earle of
Lincolne.



Ost worthy Ladie, appa-
 rent it is, that the Fa-
 ther of mercie hath in-
 riched you with that, ^{1. Pet. 1. 7.}
 which is more precious ^{2. Pet. 1. 5.}

then the best tried gold; with that Faith,
 which is attended on with the lustre of
 Vertue, the grace of Knowledge, the go-
 uernment of Temperance, the ornament
 of a meeke and quiet Spirit, the support
 of Patience, the splendour of Humilitie,
 the gaine of Godlinesse, the bond of Bro-
 A 2 therly

The Epistle

therly kindnesse, and the glorie of Loue.
And albeit the most righteous Lord hath
darkened your comfort in the weakest,
yet hath hee most brightly lighted it with
a manifold shine in the greatest: Here
there shineth remembrance of the Crea-
tor in youth; in youth, learning to know
Time, and Reason; discretion to answer
the enemies in the gate; wisdom to pre-
ferre and chuse that, whose price is farre
aboue the Rubies; satisfaction to your
Honor, and hope of wished glorie to your
most Noble house, and generous race. O,
the lines are false to your Honour in most
pleasant places, so that you are able to say
to the profane wonderers, and to all your
Peeres, Maruell not that I am zealous of
reading, hearing, and meditation; maruell
not that I loue not this world, nor the euils
thereof, the lusts of the flesh, the lust of
the eyes, and the pride of life; maruell
not that I studie to haue my conuersation

in

Dedicatorie.

in heauen; or that I call so often for the exercises of Prayer, Preaching, and Thanksgiuing; for God hath done so great things for my soule, as I can neuer be thankefull enough.

O most Christian Countesse; two things I haue often thought vpon: the one, how I might satisfie the continuall request of diuers Christian friends, by some fruits of my vnpolished labours: the other, how I might testifie to the world, my most respectiue dutie to your Honour: now at length for the satisfaction of the one, and testification of the other, I haue presumed to tender that, which alwayes hitherto I trembled to offer, because of my weaknes; fearing the carping of some Momus, for bringing no nouelty amidst so much variety: or some Moses should blame me, for bringing any more amidst so much sacietie. Yet considering, that since the time of Reformation is come, the Temple of the Lord is in more places

The Epistle

then Ierusalem, and of such spacious capacity, as though knowledge abound therein as the Sea; yet there is place still emptie to receiue it. And now the Builders are not so many, and the fit stuffe is not so much, but that there is a renewed charge, that towards the Lords Worke euerie one bring what hee can, that as hee hath receiued the gift, hee should minister the same to other, as good Stewards of the manifold graces and gifts of God.

Therefore, some little of that spirituall blessing, which his holy Spirit hath communicate to mee, his vnworthy instrument in meditation, according to the necessitie laid vpon mee, I haue uttered, and ministred to others in preaching, and here doe present, as to all my fellow-members, and Christian friends euery where: but first, and chiefly to your most Honourable and vertuous selfe, in writing. The subject and ground of my labour, is the sixtie
sixe

Dedicatorie.

fixe Psalme, a Psalme of Diuine praise, made by the sweet Psalmist of Israel, vpon the deliuerance of Gods people out of many sore calamities, and of himselfe out of the bloudie hands of his persecuting enemies. I wish it to all, because all haue more then much need to bee awaked, to this dutie of praising God in this time of securitie: but I dedicate it onely to your Honour, as to the prime moouer of this my present indeuour.

For, when I had neither a purpose to any such Treatise, nor thought of this most worthy Psalme: then did your Honour, whose affections are euer set on heauenly things, name this Song and Psalme vnto mee, commend it to my meditation, request mee to intreat of it, helpe my labours with your prayers, and ioyfully heard what the Lord spake by mee out of it. Therefore, I beseech your Honour, take this my Dedication, as a true token

The Epistle, &c.

of my most gratefull affection to your most
Noble selfe, another Marie in chusing the
better part : as a testimony of my longing
to adde something to the cure of the la-
mentable neglect of holy duties : and as
a witnesse of my desire to further this
seruice, to Gods praise, and
glorie. Euen so bee it,
euen so bee it,
Amen.

Your Honours euer to com-
mand in the Lord,

N. LARKE.

AN



AN
EXPOSITION OF
the sixtie fixe P S A L M E,
by Doctrine and
Exhortation.



IN this *holy Psalme*, consider : *The Title.*
First, the *Title* : Secondly, the
Psalme it selfe: the *Title* com-
mits it, *To the chiefe Musician*,
or the *Master of the harmony*,
or *Him that excelleth* ; and
intitles it, *A Song, A Psalme*, as being one of
that kind, which the Church in *Dauids* time v-
sed to sing with Instruments & voyces. It ser-
ueth *well* to prepare attentio and intention to
the matter of the *Psalme*. For it may plainly
teach vs : First, That it is worthy of chiefe
skill, and consent in singing the same : Se-
condly, That it is a Song full of *Excellencie*,
and to bee vsed so, as our Diuine praises may
be made more pleasing, *sweet*, and excellent
by it. Thirdly, That it is to bee sung with a
double Musicke, and *melodie to God*, even
with

1.

2.

3.

Ephes. 5. 19.

col. 3. 16.

with the glorie of the Tongue, and the grace of the *Heart* : loe, how the Title is a preparatiue to the vnderstanding, affecting, and vsing of this speciall *Psalme*.

The *Psalme*

In which there is : First, A generall ; Secondly, A particular setting foorth of the praise of *God* : by diligent perusing whereof, wee shall learne much worthy and necessarie knowledge : knowledge, how to make *Gods* praise *glorious* : to comfort our selues in his greatnesse : to reioyce in his noble *Workes* : to sucke sweetnesse out of our *afflictions* : and to relate without either affectation, or ostentation, to *God glorie*, and to others edification, the *Lords* admirable *goodnesse* vnto euerie one of vs, and to awake vs vnto all these ; thus this *Psalme* beginneth.

Vers. 1.

Make a ioyfull noise vnto God, all yee lands.]

In giuing *God* thanks, it is our dutie to haue great reioycing ; they that doe it without reioycing, yea, euen in him, doe it not so rightly, as is fitting to his *Maiestie*. Therefore in doing this dutie, reioyce greatly, be not ashamed to let thy reioycing be seene, and heard ; make a ioyfull *noyse*, like the noyse of the Trumpets in the *dayes* of your *triumphs*, of your gladnesse, of your festiuall *solemnities*, and of the times wherein you found speciall accep-

Num. 10.

9. 10.

acceptation of your *sacrifices* : and make this noyse vnto God.

Diuine thankesgiuing, is to bee appropriate onely to *Gods person*. Deny it to all creatures in heauen, or earth : deny it to false gods, and giue it to the true euerliuing *God*, the *God* of our *saluation*, our owne *God*, euen the *God* that saueth vs, and establi-
sheth his *grace* in vs. Psa. 68. 19.
90. 17.

All yee lands.] None of the vniuersall *Church* of *God*, is exempt from praying *God* : high, low, *Iew*, *Gentile*, *bond*, *free*, *male*, *female*, hold not backe your praise from *God*; hee holds not backe his *benefits* from you, but
ladeth you daily with the same : you haue, or
can haue nothing, but what you receiue from
him, and that, not for your merit, but onely
for his *mercie*, which indureth for euer. 68. 19.
1. Cor. 4. 7.

Sing forth the honour of his Name, make his Verse 2.
praise glorious.] True *Thankesgiuing* is such an
action, as cheerefully sets forth the *glorie* of
Gods Name : let not your thanks to *God*, the
most High ouer all in *heauen*, and *earth*, bee
any abasing of his *Maieſtie*, but ascribe that
to his great and fearefull *Name*, which is ho-
nourable : giue to him the *glorie* due to his
Name, let euery one that speakes of him,
speake of his *glory* : confesse that his *Name* is
aboue

Phil. 2. 9, 10. aboute euery name in *heauen*, and *earth*: confesse that at his *Name* euery knee should bow, of things in *heauen*, and in *earth*, and things vnder the *earth*. Confesse that his *Name* is a strong Tower to all that trust in him: confesse that his *Name* is *wonderfull* excellent in all the *world*: confesse that his glorious *Name* is greater then all thanksgiuing, and praise: let the desires of your soule be to the praise of his holy *Name*.

Also *Make his praise glorious.*] *Diuine thankfulness* makes *Gods* praise *glorious*; glorious to the hearing, and vnderstanding of men, though it can supply no defect of *glory* to *God*, for his *glory* is alwayes *infinite*, and absolute: lessen not his *praise*, praise him not *base-ly*, giue not his *praise* to any other: so praise him, as becommeth him: let your hearts bee prepared, and your tongues awaked, to ytter forth the greatest praise you can of *Gods* Highnesse.

Say yee:] *Thanksgiuing* is to bee performed with speaking: bee not silent from this *dutie*; auoyd that silence, as great disobedience: neither can you excuse it by pleading ignorance: here you are *taught* what to say. Hee that requireth your *thanksgiuing*, teacheth you what you should *speak* in the same;
hee

of Thankfulnesse.

hee that commandeth to make his *praise glorious*, sheweth, how you should make it glorious: of his goodnesse hee findeth you heart, mouth, tongue, words, and all; that to neglect this dutie, you should haue no excuse at all.

Say yee vnto God :] In *praising God*, that must onely be said of him, which may with a good *conscience* be said euen to him. Vse not the *Lord* as you doe men, to say one thing behind his *backe*, and another afore his *face*: for you can neuer bee but in his sight, neuer thinke a thought, but hee vnderstands *it*; neuer speake a word, but hee knowes *it*: therefore say yee things *glorious* of *him*, and say ye the same vnto him. Shew that his *benefits*, his *Name*, his *glory*, and his *praise* doe so affect you, as you cannot, but like a gratefull man to a most beneficiall friend, meet the *Lord* your *God* in your *meditations*, and breaking out into zealous *praises* of his bountie, speake, and say euen vnto *himselfe*, that which may best testifie, how desirous you are to shew your best *thankfulnesse* for all his louing kindnesse: hence say yee vnto *God*:

How terrible, or reuerend art thou in thy workes!] To the high setting forth of *Gods praise*, is required a feeling *confession* of his
most

most reuerend dealing in euery *action*. Be-
 ware you want not the consideration, that
 should bring this *confession*; they are neere
Psa. 28. 5. destruction, and the sound of great woe is to
Isa. 5. 12. them, that regard not the *worke* of the *Lord*,
Hos. 14. 9. and consider not the operation of his *hands*.
Psa. 107. 43. Doe you otherwise, bee you wise to *under-*
stand the wayes of *God*, be you carefull to ob-
 serue those things in *Gods* administration,
 which may teach you this feeling *confession*,
 that you may say vnto him with *admiration*;
Psa. 8. 1. How excellent, *O Lord*, is thy *Name* in all the
 earth? How great and *glorious* are thy *workes*?
 92. 7. And how innumerable is the number of
 them? How *unsearchable* are thy iudge-
 104. 24. ments? Who is like to thee, *O Lord*, among
 the gods? So glorious in *holinesse*, fearefull
Exo. 15. 11. in *prayses*, and doing *wonders*. Thou so rulest
 in the *Armies* of *Heauen* aboue, and so wor-
 4. 32. kefst in the *Inhabitants* of the earth below, as
 to thee wee alwayes say, How reuerend and
 fearefull art thou in thy *workes*? the like where-
 of none can doe.

Through the greatnesse of thy power.] It is a
 principall point in the praising of *God*, to a-
 scribe the *glory* of victory to his *power* onely;
 say not, Our own arme shall saue vs; our *Idols*
 haue saued vs; our *Horses*, and *Chariots* shall
 saue

of Thankfulnesse.

7

saue vs : but euer say vnto God in euery victo-
 ry, Thou, O God, art more glorious and excel- *Psa. 76. 4.*
 lent, then the highest helpes; onely at thy re-
 buke both the Horse and Chariot are cast a- *115. 1.*
 sleepe; Not vnto vs, O Lord, not vnto vs, but to
 thy Name we giue the glory. Thou, enen thou a-
 lone, by the greatnesse of thy power, hast gotten
 thy selfe the victory; and through this power
 Shall thine enemies submit themselues vnto
 thee, though dissemblingly.] When wee see
 Gods enemies driuen for feare to dissemble
Religion, and not to dare to withstand the de-
 fendours, and Ministers of Christs Kingdome,
 wee should admire, and acknowledge Gods
 mighty power therin: say not, This is through
 mans policie: say not, This is for feare of mans
 power: but confesse and say, Behold the migh-
 tie power of God: through the greatnesse of
 thy power, Heathenish Darius submitted *Ezra. 6.*
 himselfe vnto thee, and forwarded the buil-
 ding of thy Temple: through the greatnesse
 of thy power, great Nebuchadnezzar submit- *Dan. 4. 37.*
 ted himselfe vnto thee, and extolled, and pray-
 sed, and honoured thee, the King of Heauen:
 through the greatnesse of thy power, hard-
 hearted Pharaoh submitted himselfe to thee, *Exo. 12. 31.*
 to let thine Israel goe. So still shall thine
 enemies, and the enemies of thy Christ, sub-
 mit

mit themselves vnto thy *Maiestie*.

Thine enemies.] All are not true friends to the *Gospel*, that vnder Christian *Kings*, and in the *Churches* prosperitie professe the *Gospel*: Through the greatnesse of thy *power*, O *God*, some are thy enemies, and therefore not to be trusted by thy *seruants* (because they, in respect of the betternesse of the times, and some other hand of thine, dare doe no other:) Some are in subiection vnto thee, and submit themselves among thy people, as *Iudas* among thine *Apostles*; onely they doe it sore against their *heart*; they doe it with desire rather of opportunitie to cast off thy *yoke*, and to shew their enmitie.

Dissemblingly, and lyingly.] They come neere *Gods* enemies, that serue him in hypocrisie, or for seruile feare of his *power*, and not in *truth* and sinceritie, for *dutie*, and loue to his *Maiestie*. Looke to your *hearts*, that you haue not guiltie *consciencs* this way, so as you may wofully accuse your selues, saying, Through the greatnesse of thy *power*, we submit our selues vnto thee, and to thy *Kingdome*, onely in dissimulation, and perforce, because we dare doe none other: but be yee so good, and true of heart, as you may find your selues in a child-like *submission*, with *faith* vn-
fained,

Psa. 125. 4.

1. Tim. 1. 5.

of Thankfulnesse.

9

fained, and pure loue; and so may say this vnto God, onely of his enemies, *Through the greatnesse of thy power, thine enemies fainedly submit themselves vnto thee.*

All the earth shall worship thee.] There is no Vers. 4.
respect of person, in Gods Vocation of men
to saluation. Be not discouraged, because thou
art a *Gentile*, or *bond*, or *female*, or *weake*, or a Gal. 3. 28.
thing of nothing: God calls all that are his, the Acts 10.
Gentile, as soone as the *Jew*, the *bond*, as soone 34. 35.
as the *free*, the *female*, as soone as the *male*, the
weake, as soone as the *strong*: he puts no difference,
hee doth nothing for any ones *person*
sake, but all for his owne *mercy* sake. Hee concludes
not his *Church* within some one *Town*,
Citie, *Nation*, or *Cowntrey*, but many come
from all *Regions*, to sit downe with *Abraham*, Matt. 8. 11;
Isaac, and *Iacob*, in his *kingdome*; and all this
through his power: through the greatnesse
of thy power, *All the earth shall worship thee.*] It
is Gods praise onely, that his people doe
worship him. If you be worshippers of God,
praise not your owne *wel-willing* that way,
your owne selfe-affection to *godlinesse*, your
owne apprehension of the meanes, the power
of the instruments: but praise the riches of
Gods *grace*, and the power of his *Spirit*; and
say vnto him, Of our *selues* wee are *weake*, we Rom. 5. 6,
8. 10.

B

are

Joel 2.32. are *sinners*, wee are *enemies*, wee are *ungodly*.
 Now that we are turned to *worship* thee, thine
Ioh. 6.44. is the *praise*: thou hast called vs vnto it, thou
Psa. 65.4. hast *drawne* vs, thou hast *caused* vs to come
 vnto thee, onely through the greatnesse of
 thy *power* we *worship* thee.

And all shall sing vnto thee.] Singing
 rightly, is a singing vnto God *himselfe*. Sing
 not holy *Hymnes*, *spirituall Songs*, diuine
Psalmes to your owne mindes carnally merry,
 or to please the vncircumcised *eares* of pro-
 fane *friends*: but sing them so, as you doe
Eph. 5.19. certainly *sing* them vnto God, making a me-
Col. 3.16. lody in your *heart* vnto him, and singing
 them to him with *grace* in your *mindes*.

Sing vnto thee.] Right singing vnto G O D,
 is a part of the *worship* of God: an effect of
 the gracious *operation* of G O D: an action be-
 longing to euery member of the *Church* of
 G O D. All the earth shall, in *worshipping* thee,
 sing vnto thee; through thy *power* they shall
 sing vnto thee, and all they shall *sing* vnto
 thee. If you neuer sing vnto the *Lord*, how
 doe you giue him his whole *worship*? Where
 is his ioyfull *Seruite*? Therefore as you say
Psal. 68. vnto him, so *sing* vnto him, *sing daily* vnto
4.32. him, *sing praises*, *sing praises*, *sing skillfull prai-*
ses vnto him.

They

of Thankfulnesse.

II

They shall sing to thy Name excellently.] The chiefest, and *worthiest* renowme that can bee spoken of *people*, is, that they be *religious*, and zealous *worshippers* of GOD. In ascribing vnto God the *glory* due vnto him, say this chiefly vnto him, Heerein is thy praise *glorious*, that through the greatnesse of thy *power*, people doe *worship* thee, and sing vnto thy *Name* excellently: this being GODS speciall *honour* to effect this, it is our speciall *renowme*, that it is *effected* in vs: if any bee not a true *worshipper* of GOD, hee hath no renowme, hee *Psa. 49. 20.* is without *honour*, hee is most *base*, hee is euen *abominable*. But they that are made his *worshippers*, are *noble* in *name*, in *praise*, and in *glory* *Acts 17. 11.* *Deut. 26. 19* above all other: and this is the *glory* of *very Kings*, to bring *presents* to him, to offer *gifts* to him, to fall downe to *worship* him, and to *serue* him. Therefore, thinke your selues greatly *exalted*, that you are become his *religious seruants*, reioyce in this against all *earthly abasements*, and hope after the increase of the number of his true *worshippers*, and say still vnto the *Lord*, with confident expectation of the *restoring* of the *Iewes*, and of the fulfilling of the *Gentiles*, *All the earth shall wor-* *Psa. 72.* *ship thee, they shall sing to thee, they shall sing to thy Name excellently.*

B 2

Come;

Vers 5. Come, and see the workes of God.] Vnto the
Ier. 2. 31. worshipping of GOD rightly, is required a
Luke 14. 2. willing comming to the *meanes* that teach vs
Iob 21. 15. his glory: say not as *Papists*, It is *heresie* to
Luke 14. 18. come: or with the *rebellious* and voluptuous,
Isa. 65. 5. Wee will not come: or with the *Asbeists*,
Isa. 55. 1. What profit is it to come? or with *worldlings*,
Mat. 11. 28 Wee cannot come: or with *Separatists*,
Isa. 2. 3. Wee are too *holy* to come: but with the *hun-*
Iob. 6. 45. gry and thirstie come; with them that are bur-
Psa. 34. 11. thened and *beauy laden* come, with them that
are *zealous*, prouoke one another to come,
with them that are *taught* of GOD come;
and you shall not come in *vaine*, but com-
ming to the *meanes*, you shall learne the *fear*
of GOD.

Come.] The Ministry of the *word* of God
teacheth, and inuiteth vs to make vse, and
godly benefit of the *workes* of GOD, that bids
vs come: and let vs not be absent, not from
1. Thes. 5. this; neglect not this; *Heb. 2.* harden not your hearts a-
Psa. 95. gainst this; but *1. Cor. 2.* frequent this, *Isa. 30.* beare this, *Psal. 27. 4.* beleeue
Eccles. 4. 17. this, *obey* this, *submit* your selues to this & *exa-*
mine how you *profit* by this; and according to
the present *charge* of this, Come and see.] The
way to the profitable vse of the *meanes* of god-
Ier. 42. 20. lineſſe, is to see, *behold*, and consider the same.
Acts 2. 13. Come not as *hypocrites* to dissemble: come
not

not as *sluggards*, to sleepe: come not as *scorners*, to deride, nor as *enemies*, to catch, nor as *children* and *fooles*, to gaze, prattle, or play; but come as the *lovers* of *goodnes*, to seek; as the *wife*, to observe; come as the *godly*, to learne, as the *prudent*, to consider, and as the *obedient*, to see.

The workes of the Lord.] The workes of G O D are speciall meanes to furnish vs, and fit vs to worship and praise G O D. Doe not esteeme them as dead things; doe not passe by them as idle matters, & of no reckoning; doe not *sinne*, as those that are complained of, for that they regarded not the workes of G O D, nor considered the operation of his hands; but come, and behold his workes, vse them as happy meanes to make thee happy, that is, to fit thee to bee an happy and holy worshipper of God.

Vse his workes of creation, to draw you to feare him; his workes of common preservation, to admire his providence; his workes of speciall preservation, to loue him; of administration, to trust and to reioyce in him; of iudgement, to acknowledge him, and to stand in awe of him; of sustentation, to waite on him: and his workes of redemption, to praise his holy and fearefull Name; in stead of vaine and corrupt

Psal. 33. 9.
36. 6.
31. 23.
7, 8, 9, 10.
67. 4.
9. 16.
145. 15, 16.
III. 9.

Ps. 105. 2, 5 communication, talke of his *wonderfull works*, and in stead of remembring vanities, remember his maruellous *workes* which hee hath done, his *wonders*, and the *iudgements* of his *mouth*.

Hee is to be reuerenced in his doing toward the sonnes of men.] They that rightly consider Gods working, doe find that hee is most *worthy* to bee reuerenced in euery *action* : O thou man, that doest not perceiue this, thou art very *foolish*. But yee *holy* ones, whom God hath made *glad* through his *workes*, and who reioyce in the *worke* of his *hands*; happy are you, for you see how true this is; and you *admire* that hee is so reuerend in his *doing*. ○ ○

Toward the sonnes of men.] The very person, toward whom God is so reuerend in his dealing, is full of argument of his *commendation* : for who bee these ? Euen the *sonnes* of men. Oh then, *praise* the *Lord* highly for his *administration* to such persons : confesse his *bountie* vnto these, bountie *unspeakable* ; confesse his *goodnesse* vnto these, goodnesse *immeasurable* ; confesse his *mercy* to these, *mercy* most laudable ; confesse his *loue* to these, loue most *admirable*. For these haue plunged themselues into all *misery* : these haue prouoked his *wrath* by infinite *iniquity* : these haue
nothing

of Thankfulnesse.

15

nothing in them to deserue any *compassion*: these haue all that is in them to bring *condemnation*. O wee men, whose *imaginations* are Gen. 6. 5. continually euill, whose foolish *mindes* are full Rom. 1. 21. of *darknes*, whose very *hearts* are most *deceitfull*, whose *mouthes* are full of *blasphemy*, whose *throates* are an open *sepulcher*, whose Rom. 3. *eyes* are full of *vanity*, whose *eares* are full of *idlenesse*, whose *hands* are full of *bloud*, whose *feet* are swift to euery *mischiefe*, whose *life* is most *sinfull*, and whose *body* is most *vile*: Let vs wonder that God is so reuerend in his *dealing* to such most vnworthy *persons*, and wondering, let vs to his *glory* say, What is *man*, that Psal. 8. thou art so fauourable a God vnto him? What is wretched *man*, that thou art *mindfull* of 23 him? What is the *sonne* of mortall *man*, that thou visitest him?

Hee turned the sea into dry land.] God Verse 6. shewes himselfe *wonderfull* in his doing, for them that feare him: Their *enemies* were *be-kinde* them, the *Red Sea* is before them: What now shall become of them? Why, *behold* the Psal. 106. 9. *saluation* of the Lord to his owne people, hee forthwith *rebuked* the deepe *Sea* for staying them, and it presently gaue way vnto them, ouerwhelming all their *enemies* that followed them. See how reuerend the Lord was in his

doing toward these *sonnes of men*; ioyne your selues to this God, and hee will doe *wonders* for you; *beleue* in him, and hee will make all things *possible* vnto you; expect with patience his *deliuerance*, if no *meanes* bee with you; if all *meanes* bee against you, yet can hee find *meanes* to helpe, and *save* you; he turned the *sea* into dry *land*:

They went thorow the flood on foot.] To whom God makes himselfe knowne in a speciall *faueur*, and manner, to them hee will *magnifie* his power: that they might see his great *saluation*, hee led them dry *shod*-thorow the great *depths* of the cruell *sea*: and after, that they might *know* that hee the living Lord was among them, and that hee would not *faile* to doe all that hee *promised* them, hee cut off the *waters* of the Riuer *Iordan*, and made them stand on an *heape*, euen when it was at the broadest, vntill all his *seruants* were cleane gone. If hee doe nor thus to you, but lets *seas* and *flouds* of *iniquitie* keepe you from *entring* into his *holy Canaan*, then *lament*; for it argues that he yet hath no *faueur* vnto you: if you would haue him thus *magnifie* his power some way towards you, then call your selues by the name of *Iaakob*, and subscribe with your *hand* vnto the Lord: if you bee his *people*,

Josb. 3. 10.

Isa. 44. 5.

of Thankfulnesse.

17

ple, then expect one great *deliuerance* after another: and if you *know* who *fear* him, doe not *mocke* nor *despise* them; but say, They are *happy*; say, Who is like vnto them, so *saue*d by the Lord, the *shield* of their *helpe*? Deu. 33. 29

There did we reioyce in him.] Gods *admirable* and *comfortable dealing* begets present *reioycing* in him, in them that *loue* and *fear* him. They were no sooner passed thorow the *Red Sea*, but then and there *Moses* and the *children of Israel* sang *ioysfully*, a song of *thankesgiuing* vnto the Lord: there also *Miriam* the *Propheteesse*, with all the *women* answered the *men*, with well-tuned *instruments*, *holy dances*, and sweet *voyses* in the same *thankesgiuing*: There did they *reioyce* in nothing of their owne, in nothing of any *creature* in *heauen* or *earth*, in nothing *else* but in God alone, in his *triumph* alone, in his *strength* alone, in his *saluation* alone, in his *Name* alone, in his *right hand* alone, in his *power* alone, and in his *greatnes* alone. But doe wee not *honour* him in the very *place* where hee hath *honoured* vs? Not *praise* him in the very *time*, wherein hee hath done *great things* for vs? Not *reioyce* amidst all our *comforts*, *benefits*, and *deliuerances*? Are wee not now most *glad*, that hee giues vs *blessed proofs*, that he is become our
ourne

owne God, strength, deliuerer, and *saluation*? Oh let vs tremble at this *vnthankfulnesse*, and so amend this negligence, as we may say *iustly*, as they haue said, *There, there did wee reioyce in him*: and still may wee reioyce in him.

Verse 7. For, *He ruleth by his power for euer.*] Yee righteous, feare not the frownes of fortune, falsly so called, the *hatred* of the world, *sicknesse*, *famine*, *sword*, or *pestilence*, the *sonnes* of mortall men, *hellish principalities*, or *powers*, nor any *creature*: for your God ruleth according to his will in the armies of *heauen*, and in the *inhabitants* of the *earth*, doing whatsoeuer pleaseth him euery where. Yee wicked, feare, and tremble; be full of *sorrow*, and *heauinesse*; howle and *lament*; for God ruleth, who preserueth all them that *loue* him: but all such as you are, he *destroyeth*: All yee vngodly, *repent* speedily, for God ruleth, who makes all things *worke* together for the best to them that *loue* him: but vpon you he shall raine *snarcs*, *fire*, and *brimstone*, and an horrible *tempest*, this shall bee the *portion* of your *cup*, because not chance, nor *fortune*, nor *Planets*, nor *windes*, nor *Popes*, nor *hell*, nor *creatures* rule, but God alone ruleth.

He ruleth by his power.] Ye Potentates, and sonnes of the *mighty*, list not yp your *hornes* on *high*,

high, oppose not your *greatnes* against any ordinance of God; for hee ruleth by his *power*, *Dan. 4.* none can stay his *hand*, nor may say to him, *35, 37.* What doest thou? Them that walke in their *pride*, hee is able to *abase*. Yee *sinners*, prouoke not him to *anger*, for hee ruleth by his *power*; if yee still forget him, and will not consider, hee will *teare* you in *pieces*, and none can *de-* *Psa. 50. 22.* *liuer* you. Yee that *fear* him, bee not discouraged, because your *enemies* are too *strong* for you: doubt not of *reliefe*, because your *misery* seemes *helplesse*: *despaire* not of *reco-* *uery*, because you see no *remedy*: for your God not onely *ruleth*, but he ruleth by his *power*, euen by his mighty *power*, whereby hee is able to *subdue* all things to *himselfe*: euen by *Phil. 3. 21.* his infinite *power*, whereby hee is able to doe *Ephes. 3. 20.* exceeding abundantly for you, beyond all that you can *aske*, or *thinke*.

For euer.] Thinke not, O ye *wicked*, that there is any time, wherein you shall haue the rule in your *hands*, or shall escape his *iudgements*; for hee *ruleth* for euer, his *dominion* is an euerla- *Dan. 4. 34.* *sting dominion*, and of his *kingdome* there is no end. *Reioyce*, O yee *righteous*, for the *provi-* *dence*, the *goodnes*, the *protection*, the *presence*, the *power*, the *iustice*, the *mercy* of the Lord your God shall neuer bee *diminished*, shall ne-
uer

uer cease, shall neuer faile you ; for hee ruleth by his power for euer : Thy God, O Sion, raigneth, and he shall raigne for euer.

His eyes behold the nations.] O yee mad people, that seeke out deepe deuices to hide your counsels from the Lord, and to keepe your workes secret in darke, asking, Who seeth vs? Who can know vs? woe bee vnto you : for his eyes behold the Nations; hell, and destruction are before him; how much more the hearts of the children of men? hee hath seene all your imaginations, he beholdeth all your mischiefe and spite to requite it with his owne hand. Ye faithfull ones, be the same in all places, and in all countries, dissemble no where, sinne no where; for your God will find it out, his eyes behold all Nations, hee beholdeth all the sonnes of men, his eyes are vpon all the wayes of man, and hee seeth his goings; his eyes are in euery place beholding both the euill and the good. You that are in affliction, doe not say, My way is hid from God: but be glad, and reioyce in his mercy, in the midst of thy misery, with full assurance that hee considers thy trouble, and knowes thy soule in aduersities; for his eyes behold the Nations, and his eye-lids do try the children of men: there is no searching of his understanding : Behold, his eye is vpon

upon them that feare him, and that hope in his mercy, to deliuer their soule from death, and to keepe them alieue in famine. All people trust in the liuing Lord of heauen and earth, haue him alone to bee your God, for hee is the verie God: The Heathen gods haue eyes, and see not; but our God seeth euery thing that hee hath made, and his eyes behold all Nations.

Psal. 33.19.

Psal. 115.5.

Gen. 1.31.

Let not the rebellious exalt themselves: they which are rebellious, let them not bee lifted up too much in themselves.] Pray for this vnto the Lord, so oft as you heare of Nations rebelling against any Christian Countrey; for hee alone is able to tame, and spoyle the stout-hearted, and can cause the men of might to haue no strength in their hands. Pray for this vnto him, so oft as you see any proud persons exalt themselves against the free passage of the Gospel; for hee alone is able to bruisse Satan himselfe, and to tread him downe vnder our feete. Pray for this vnto him, when the enemy waxeth stil prouder; for though he suffer them sometime to afflict vs, yet hee cannot abide that they should behaue themselves proudly, and strangely against vs. Pray for this vnto him, euen when thy sonnes and daughters are arrogant and insolent: for he will either breake them,

Psal. 76.

Rom. 16.20

Deu. 32.27

them, because they are *rebellious*, or if they *belong* to him, hee will *heale* their rebellions.

Verse 48. O *blesse* our God, yee people, and make the *voyce* of his praise to be heard.] Gods holy ones are so affected with desire to praise him, as they prouoke all other also to praise him. Haue you no desire to praise God? Oh, how can you aske any *mercy* at his hands? Is your desire to praise him so weake, as it *moues* you not to draw *others* to this duty? Oh, how little reckoning make you of God, and of his *glory*? and how carelesse are you of others *saluation*? Doe you prouoke *others* to dishonour and *blaspheme* him? Oh, you doe an *abominable* thing; such a wickednesse, as *neuer* did wicked *Idolaters* to their false gods. Beware of no *affection*: beware of too little *affection*, and labour to this high *affection* vnto the praise of God, which will moue you to *exhort* others to it, saying, O *magnifie* the Lord with mee, and let vs *exalt* his Name together.

Our God.] This is the *glory* of Gods people, that the Lord hath made them so neere vnto him as they may very boldly *professe*, and call him, *Our God*. Oh yee *hypocrites*, this *glory* doth not *belong* to you: if you call him, *Our God*, hee denyeth it, saying, Away from

from me, yee *workers of iniquitie*, I know you not. Oh, you *enemies* to the true *doctrine of Christ*, this *glory* doth not belong to you; if you call him, Our God, he denyeth it, saying, Not I, but your *belly* is your god, and your *Phil. 3. 19.* end *damnation*. Oh you *worldlings*, this *glory* belongs not to you, *ignorant, blind*, and *unbeleeuing soules*: if you call him, Our God, he denyeth it, saying, Not I, but the *Devill* is *2. Cor. 4. 4.* your god. But, oh yee *seruants of the Lord*, to you, euen to you doth this *glory* belong, if you call him, Our God, he denyeth it not, but answereth, I am the Lord your God, and you *Psal. 81. 10.* are my *people*. All that desire this *glory*, bee his true *seruants*, be in *Christ*, bee in fellow-*Hos. 2. 23.* ship with his *Church*, then may you say also, The Lord is Our God, euen our owne God: *Psal. 144.* then are you *blest*, Oh *blest* are the *people*, whose God is the Lord. Then are you *protected*. If God bee on our *side*, who can bee against vs? Then are you *safe*: Our God *Psal. 48. 14.* will be our *guide* euen vnto *death*. Reioyce that the Lord is become your God, prepare an *habitation* for him in your *hearts*, exalt *Exod. 15. 2.* him with your *tongues*, and call to others, saying, *Blesse our God, blesse our God, O ye people.*

And make the voyce of his praise to bee heard.]

heard.] This is the token that people are come vnto God, when they make *others* heare them *praise* God : they that make *others* heare them praise Images, and superstitious *Popish* Ceremonies , shew no token that they are come vnto God : they that make *others* heare them praise the sinfull pleasures of wicked lust , shew no token that they are come vnto God : they that make *others* heare them, by *swearing*, and *lying*, and other sinnes, *blaspheme* God, shew no *token* of coming vnto him : they that are *afraid* , and ashamed to let *others* heare them *professe*, praise, and *glorifie* God , shew no *token* that they are come vnto him. But they that with *zeale*, modestie, *reuerence*, and sinceritie doe make *others* heare , and perceiue that they doe *acknowledge*, honour, and *praise* God, doe shew a sufficient *token* that they are indeed come vnto him. Therefore, when the exercises of praising God are performing, congregate together readily thereto, lurke no where in Kitchen, or Hall, or Butterie, or Chamber, or Yard, or Street, or any where absent, which is enough to make you suspected of irreligious hearts. But come forth all, & come affected, and come prepared to pray together, to heare together, and to sing together, that we
may

of Thankfulnesse.

25

may together blesse our God, and make the voice of his glorious praise heard, euen his praise, [*which holdeth our soule in life.*] Euen his praise, *which hath restored our soule vnto life:* The restoring of our soules vnto life, & the holding of them in life, are speciall reasons to lead vs to praise God. Oh man, or woman, whose soule by *sicknesse*, or by the malice of *enemies*, or by other *euils* hath been compassed about with the sorrowes of *hell*, and beene in the snares of *death*, and God of his maruellous goodnesse hath redeemed it, and restored vnto life, and doth still *preserue*, and keepe thee *healthfull*, and *aline*: Doest thou *disobey* this good God? doest thou *dishonour* him with thy life? doest thou *sinne* against him with the *health* and libertie that hee giues thee? doest thou not *praise* him for his *wonderfull* kindnesse? O *foolish* body, and *vnwise*, doe *Dent. 32.6.* you thus requite the Lord?

O ye righteous, be it farre from you to be so *ungracious*: doe not you so requite the Lord; but remember all his *benefits*, thinke *Psal. 107.* vpon all his *goodnesse*, and consider in particular, how when your *soules* were in wofull *miserie*, when your *lives* were in great *ieopardie*, your troubles were *sore*, and many, hee heard your cry, hee sent you *helpe* from his
C *holy*

holy place, and hee redeemed you from all your *miseries*; and it is he only which holdeth our soule in life, and

Suffereth not our feet to be moued.] They that doe serue *God* faithfully, are in the greatest *safetie*. Yee bloudie and *deceitfull* men, why doe you imagine *mischiefe* against *Gods* faithfull *seruants*? They shall bee as Mount *Sion*, which cannot bee *remoued*. Yee gates of *hell*, why doe you offer violence to *Gods* *Saints*? They are in his hands, who is greater then all, and none can plucke them out. Ye *men* on *earth* that desire to be safe, why doe yee not *turne* from your *sinnes*, and come to our *God* to serue him? Then you shall bee *safe*, and shall *neuer* bee *mooued*. Yee *righteous*, why are you afraid in any condition, or for any mans threatning? *Feare* not, *faint* not, cast your *burthen* vpon the *Lord*, hee will *sustaine* you, and will *neuer* *suffer* you to bee *moued*. Are we *safe*? Is our *King* *safe*? Is the *Kings* *sonne* *safe*? Is our *Land* *safe*? Are our *Preachers*, and *people* *safe*? Are our *wines*, and *children* *safe*? Are our *goods* and *cattel* *safe*? Giue *God* alone the *glory*, sing praise to his *Name*: for hee onely *saueth* vs, hee *preserueth* man, and *beast*: Not our owne *arme*, nor our *sword*, but hee *himselfe* hath *saued*

Psal. 125. 1.

Iob. 10. 29.

Psal. 135. 5.

Psal. 55. 22.

Psal. 36. 6.

44. 4, 6, 7.

of Thankfulnesse.

27

ſaued vs from all our enemies, putting them to ſhame that hated vs: hee enlargeth our ſteps vn- Pſa. 18. 34.
der vs, hee holdeth our feet that they ſlip not, 56. 13.
hee keepes them from falling, he ſets them, as 40. 3.
on a Rocke, and ſuffers them not to bee moued;
and if at any time, to checke vs for our ſecuri- 30. 6, 7.
tie, and vaine confidence, wee be moued, and
troubled, it is onely his gracious triall of vs,
that wee might then looke to him, and ſay
to him, In this alſo wee acknowledge thine
hand.

For thou, O God, haſt prooued vs: thou haſt Verſe 10.
tryed vs, as Siluer is tryed.] Gods children
can picke matter of thanksgiuing, and of con-
ſolation out of their affliction. O thou that
quarrelleſt at the godlies Religion, becauſe of
their tribulation, and ſcoffeſt at their Profeſſion,
becauſe of their affliction: their croſſe is bet-
ter then thy crowne; their miſerie, then thy
proſperitie; their ſorrowes, then thy pleaſures.
For thou pickeſt out of thine abundance, mat-
ter of irreligion, of pride, of vnthankfulneſſe,
of crueltie, of condemnation: but they out of
their ſore affliction, matter of reioycing, of
thanksgiuing, and of conſolation. O child of Pſal. 73. 21,
God, whoſe mind is grieued, who art pricked &c.
in thy reines, whoſe fleſh, and whoſe heart fai-
leth becauſe of rebuke, and chaſtening; be no

more so foolish, so ignorant, and so like a beast before the Lord, regard and take out this lesson, picke thou matter of comfort, and of thankesgiuing out of thine affliction.

But here must be grace, wisdom, experience, and obseruation: First, grace; for if we
 Rom. 5.2,3 be by faith in Christ entred into that grace, wherein wee stand vnder hope of Gods glory, then shall wee euen glory in tribulations. Secondly, wisdom; for if we be truly wise, we shall vnderstand the easie and wealthy place of the vngodly to be so slippery, and their end such infelicitie, and so vnhappy, as wee shall praise God that wee drinke not of their full cup of prosperitie, and preferre the affliction of Gods people, before their sinfull and short pleasures; esteeming the reproach of Christ greater riches, then the treasures in Egypt. Thirdly, experience; for if wee find the tryall how God comforteth vs in all our tribulation; yea, so farre as hee makes vs able to comfort them which are in any trouble, by the comfort wherewith wee our selues are comforted of him, we shall get much ioy, and hope, and blesse the Lord with great gladnesse. Fourthly, obseruation; for if we obserue, first, Who afflicteth vs, namely, our faithfull Creatour, our heauenly Father, our owne God, who may iustly say,

say, What vnkindnesse haue I *eu*er done vnto *Mic. 6. 3.* you? Wherein haue I been any way *griuous* vnto you? I haue beene alway a *Father* of *2. Cor. 1. 3. 1.* *mercies* vnto you; a *God* of all *comfort* vnto you. I am the *Father* of *spirits*, to whom you *Heb. 12. 9.* ought to be in *subiection*, much rather then to the *fathers* of your *flesh*. Secondly, How he *Vers. 7. 8.* *dealeth* with vs when hee *afflicteth* vs, namely, hee therein *dealeth* with vs, as with *sonnes*; not as with *bastards*, whose *fathers* are *ashamed* to haue them vnder their *nurture*; but, as with *naturall*, and legitimate *children*, whom the *parents* nourish and chasten.

Thirdly, Out of what *affection* he *afflicteth* vs, namely, out of his most *fatherly* loue. For *Prou. 3. 12.* whom he *loueth*, he *chasteneth*, euen as a *father* doth that *sonne* in whom he *delighteth*. Fourthly, His ordinary entring of vs into his *number*, and into his *Kingdome*, which is by *afflictions*: For euery *sonne*, whom he receiueth, he *Heb. 12. 7.* *scourgeth*; and through much *tribulation* wee must enter into his *Kingdome*. Fifthly, How *Acts 14. 22.* he *afflicteth* vs, namely, in *measure*, with such *moderation*, and mingling of *mercy* with *iudgement*, as, though we be sore *chastened*, yet wee *Psa. 118. 18.* are not *killed*: though we be sharply *corrected*, yet we are not *consumed*: though the *temptation* be long, or great, yet we be made able *I. Cor. 10. 13.*

to beare it. Sixthly, What he doth in afflic-
 ting vs, namely, hee *proueth* vs; hee doth not
prouoke vs like the *Tempter*, but *proueth* vs like
 Deut. 8. 2. a *Father*, that he may *know*, or that rather he
 may make it *knowne* to our *selues*, and to our
friends that *ioy* at it, and to our *foes* that *gnash*
their teeth at it, what is in our *hearts*, and what
care, and *constancy* there is in vs to keepe his
commandements. Seuenthly, To what *end* he
afflicteth vs, namely, to our *profit*, and to doe
 Heb. 12. 10 vs good; as to *purge* vs: to *humble* vs: to take
 Deut. 8. 16. away our *sinne*: to *nurture* vs: to draw vs to
 & ver. 2. 5. *himselfe*: to *saue* vs from the *condemnation* of
 Isa. 27. 9. *this world*: to make vs partakers of his owne
 Hos. 5. 15. *holinesse*: and to fit vs to *raigne* with him in
 1. Cor. 11. 32. his *Kingdome*. Eighthly, How he *esteemeth*
 2. Tim. 2. 12 vs, in *afflicting* vs, namely, not as hee *eslee-*
meth the *wicked*, whom hee taketh away from
 the *earth* like *drosse*: but as hee *esteemeth* his
Saints, whom hee keepeth vnder his owne
wings, and in his owne *hand*, as *precious gold*:
 not as *refuse siluer*, which hee *reiecteth*; but as
 fine *siluer*, which hee hath *tryed*, and *fined* for
 his owne *use*. If wee obserue all *these*, who
 seeth not that we may *picke* out matter of *con-*
solation, and *thankesgiuing* out of our *affliction*,
 and *reioyce* that wee are able to say, Thou, O
 God, hast *proued* vs, thou hast *tryed* vs, as *sil-*
uer

uer is tryed : thou hast magnified vs, in setting ^{Iob 7.17,18} thine heart vpon vs, to visit vs euery morning, and to try vs euery moment.

Thou broughtest vs into the net : thou laydest ^{vers. 11.12.} affliction vpon our loynes : Thou hast caused men to ride ouer our heads : we went thorow fire, and thorow water.] God doth oftentimes exercise his very deare children with very sore, and manifold affliction. Art thou afflicted, O Christian? Looke vnto God, as Iob did : as Dauid did : as ^{Iob 1.21.} Daniel did : as heere the godly did : and confessing it to be hee that hath brought thee vnto it, that hath laid it vpon thee, that hath caused men to doe it, consider it wisely : submit ^{Ecc. 7.14.} thy selfe to it quietly : take it reuerently : acknowledge it thankfully, and beare it constantly ; yea, though thou know thine owne innocen- ^{Iam. 4. 7.} cy : for so he exerciseth oft times his deare, and ^{Heb. 12.9.} his righteous children. ^{Heb. 10.31,} ^{Ecc.}

Art thou his obedient child ? thinke it not strange, be not discomforted that thou art afflicted : Iob righteous : Dauid a man after his owne heart : Daniel, beloued : Paul, a chosen vessell : Christ, his onely Sonne, in whom hee is well pleased : yet all these he sorely afflicted. Being so ; O ncere Christian, vnder his affliction, admire his wisdom : thinke of the lot of thy fellow brethren : care not for the wic-

keds vpbraiding : *indure* the vncharitables censuring : and refresh thine *heart* with consolation, though, being one of his *children*, thou suffer *sore* affliction.

Dout. 28.
43, 44

How *sore* is it, when he casteth vs as down on the *ground*, and (as it were) throweth vs along vnder the most vile *contempt* of men, setting euen *Atheists*, and Sycophants (as it were) to tread and *trample* vpon vs, and to make vs no better then as myre vnder their very *horses* feet : exalring them on high *aboue* vs, and bringing vs to most *low* and base estate : making them, euen them the *head*, and vs the *taile*? when he puts vs to the hardest pinches, *paines* and *perils* that can bee, and driueth vs thorow the most *griuous* extremities, and most *seareful* calamities, to make vs as *hopelesse* to escape, as they are the *burning* that passe *thorow* a violent *fire*; or they drowning, that goe thorow a deepe *gulse* of water? Therefore, O beloued Christian, art thou in any affliction? thinke it no *newes*; thinke it not thine alone *case*; thinke it not *strange*; be not weary of it; do not *faint*; *distrust* not; *despaire* not: sing in thy *prison*; reioyce in thy *dungeon*; refuse not to take *comfort*; yea, remember thy *lesson*;

1 Pet. 4. 12.
5. 9.
Heb. 12.
3, 5.

Acts 16. 25

That God, euen our most gracious God, oft
times

times doth exercise his very *deare* children with very great affliction : and not onely so, but also with manifold affliction ; afflictions Dent. 28. 15, &c. of the *bodie* by aches, *paines*, sicknesses, diuers *diseases* ; afflictions of the *soule*, by infamies, *reproches*, and all bad reports : affliction of the *goods*, by losses, by *thefts*, by *robberies*, by *debts*, by sundry *casualties* : affliction of the *mind*, by *terrors*, by *feares*, by *discontentments*, by *discomforts* in *husband*, or in *wife*, or in *children*, or in *seruants*, or in *neighbours*, or in *friends* : affliction of euery kind, nets to *in-snare* vs, burthens to *oppresse* vs, men to *tyrannize* ouer vs, *fire* to *burne* vs, *water* to *drowne* vs.

O Christian *man*, or *woman*, is thine affliction not onely *fore*, but also manifold ? Fret not thy selfe for all this : consent not in any *wise* to do *euill* : forget not *Gods* Name : deale not *falsly* in his *Couenant* : let not thine *heart* Psal. 44. 17, 18, 20. turne backe, nor thy *steps* decline from his *way*, nor stretch out thine *hands* to a *strange god* : cast not *away* thy *confidence* : liue by *faith* Heb. 10. 35, 36, 37, 38. patiently and *ioyfully* ; and to this end remember that thy confidence hath great *recompence* of *reward* : remember, that after long *patience*, thou shalt receiue the *promise* : remember, that many are the *troubles* of the *righteous* : re- Psal. 34. 19. member,

member, that yet a *little* while, and hee that shall come, will *come*, and will not *tarry*.

Onely, see thou bee not the *cause* of thine owne affliction, as wicked *sinners* are, as companions of the *wicked* are, and as carelesse Christians are : for then thou art a *foole*; then thy best comfort in thine affliction is to *repent* of thy *transgression*, and to craue *pardon*. Againe, see that thou *desire* not affliction ; for though *God* please to *send* it, he will cause it to *worke* to thy best : yet if thou wilfully *desire* it, hee may leaue thee to thy *selfe*, and so thou wilt peruert it to thy worst : it shewes *faith* and *obedience*, wisely to *bear* it ; but shewes *arrogancy* and vaine *confidence*, to desire it. Also *maruell* not, that *God* exerciseth his children oft times with *fore* affliction, when they would faine be in *liberty* and freedom; for it is his *will*: and who should haue their *will*; the *Father*, or the *Child* ? Parents ought to show, and mainetaine their owne *right will* against the *childs* wicked, or *wanton will*; yea, though the child doe pet at it, and bee sicke at it, &c. Otherwise (as lamentable experience shewes) the childs wills fulfilling, is the parents shame, smart, paine, and vndoing. Now our heavenly Father, whose will is most holy, and who knoweth that his
childrens

childrens willed liberty, and wished freedom would bee many times abused to his dishonour, therefore chuseth rather to his glory and their good, to crosse their indiscreet and childish will in denying them ease, and freedom; & to do his owne will in exercising them with sore affliction. O behold his *goodnesse* and *wisedome* herein! for all this is that he may haue the fittest *occasion* to be gracious vnto vs: this he euen waiteth for, and this these holy ones so experienced, as they haue left a worthy *confession* of it, saying,

But at length thou broughtest vs into a wealthy place.] After God hath tryed his children by *affliction*, hee bringeth them out into the wayes of *consolation*: hee *afflicteth* them, hee *Psalm. 103. 9.* *chideth* them, hee is *angry* with them, hee bringeth them into the *Net*, hee *abaseth* them, hee commits them to the *fire*, he casts them into the *water*, he doth try them by *affliction*, but not alwayes. Oh afflicted Christian, be *patient*, though the *Rod* of the wicked come vpon thee, it shall not rest vpon thee: be *content*, though thou be in trouble, thy trouble shall not last euer: be *cheerfull*, though thou be in pouerty, in debt, in misery, thou shalt come out: be of *comfort*,

Pro. 23. 18. *fort*, though it be long, yet there will bee an end, and thy hope shall not bee cut off: bee *thankfull*, and waite still on God, and let thy Soule keepe silence vnto him,

For after he hath tryed his Children by *affliction*, he bringeth them into the wayes of *consolation*, hee his owne selfe doth it: hee brought *Israel* out of *Egypt*, *Ioseph* out of *Pri-son*, *Dauid* out of all his troubles; these out of the Net, out of the Fire, out of the Water: and he his owne selfe brings all his Children out of their *affliction*. O thou good Christian, whom God hath brought into any grieuous condition, euen as the eyes of the Seruant looke to receiue helpe from the hand of his owne Master, and as the eyes of the Maiden are lifted vp to the hand of her owne Mistresse: So lift vp thine eyes, and expect deliuerance from Gods owne *selfe*: hee himselfe hath *wounded* thee, and he himselfe will *heale* thee: he himselfe hath *cast* thee downe, and he himselfe will *raise* thee vp.

Thou shalt not neede to cry to any Creatures in Heaven or in Earth: Oh who will *helpe* mee? Who will *heale* mee? Who will *comfort* me? Who will *deliuer* me? for hee *Himselfe* will do it: as in *afflicting* thee, hee giues not his Authority to another: so in *re-
leasing*

leasing thee, he will not giue his *glory* to another: Reioyce in the *Net* he hath brought thee into; reioyce in the *affliction* he hath laid vpon thy loynes; reioyce in the *riding* of men ouer thine head; reioyce in the *fire* ready to burne thee, and in the *water* ready to drowne thee, for he *himselfe* will bring thee out, euen he, to whose *helpe* thou maist most confidently trust. Vaine is the *helpe* of Man, but hee is *Psal. 60. 11.* a sure *Helper*, he is a sure *deliuerer*, he is a sure *comforter*; his power is a sure *power*, his willingnesse is a sure *willingnesse*, his promise is a sure *promise*, his mercies are sure *mercies*; they *Isa. 55. 3.* shall not be ashamed that *waite* on him, they shal not be forsaken that *seek* him, he wil neuer *faile* them that *trust* in him: but after, for his owne *glory* and their good, he hath *tryed* them some while by *affliction*, he will in due time, euen in due time, bring the out into *consolation*.

O Christian, though yet thou bee chastened euery morning, do not say, I haue washed mine *hands* in Innocency, and *clensed* mine *heart* in vaine: do not not say, The Lord hath *forgotten* to be merciful: do not say, They that *II 6. 11.* *prophecy* of future *comfort* vnto thee, are *Lyers*: do not say, thy way is hidden from the Lord: doe not say, thy *Iudgement* is passed ouer of *Iha. 40. 27.* thy God: but *beleene* that light is sowne for *Psal. 97. 11.* the

the *Righteous*, and gladnesse for the vpright in *heart*, and in due season, such shall reape a pleasant *crop*: beleeue that at length he will turne thy mourning into reioycing, and thine heauinesse into gladnesse: though *weeping* indure all the night, yet *ioyes* shal come in the morning: Though thou dost now *sow* in teares, yet hereafter thou shalt *reape* in comfort: he will bring thee out of *borrowing*, into the ability for *lending*; out of present misery, into permanent felicity; out of a poore, sicke, desolate and dolefull case, into a delightfull and wealthy inclosure.

And when this is not according to thy expectation in Earth, remember the infinit and endlesse Consolation prepared, and reserued for thee in *Heauen*: and let thine *heart* be *glad*, and thy *glory* reioyce, and thy *flesh* rest in hope of that fulnesse of *joy*, and of those pleasures at his right hand for evermore.

I will goe into thine house with burnt Offerings.] God deliuering his people out of affliction, moues some in particular to greater zeale of the duties of *Religion*. Oh see the contrariety of some in *affliction*! they seeme full of *Deuotion*; but no sooner *deliuered*, they returne againe to their vaine *conuersation*: these are euen such as God saith, receiue no *correction*:

sion : they are such as haue not vpright
hearts with him: they are such as prouoke him ^{Psal. 78. 37.}
to strike them no more as his children, but let ^{Isa. 1. 5.}
them alone as bastards vnto destruction. Oh, ^{Hos. 4. 14.}
happy are we, if we bee not of the number of
these, but of such as in their owne particular
are moued to bee more zealous in the duties
of Religion, after they see how comfor-
tably God hath brought them out of af-
fliction: heere is more then common grace;
for such are very rare; heere is true wise-
dome; for after a wise man is rebuked, hee will ^{Pro. 9. 8.}
loue more: heere is right profiting by afflic-
tion; for after such are afflicted, they learne ^{Psa. 119. 67.}
and keepe Gods Word the better: Here is a ^{71.}
thankfull mind indeed: for such are zealous ^{Psame}
of Gods praise; such study what to render vn- ^{116. 12.}
to God; such desire to expresse their thank-
fulnesse in the presence of all Gods people;
such make haste to meet the Lord in his wor-
ship, saying euen to himselfe, *I will goe into*
thine House.

Oh man and woman, that art willing to go
into the Tauerne, and into the Ale-house, but
vnwilling to goe into Gods House: How
foolish art thou to goe like the euill seruant, ^{Mat. 24. 49.}
to eate and drinke with the drunken, and to
sit among Hypocriticall Scoffers, and to re-
fuse

use to goe like the Seruants of God to his
 House, to sing and pray with his Children,
 and to heare his holy Ministers? Oh thou that
 art willing to goe into the gaming house, but
 not into Gods House! How foolish art thou
 to goe like the ding-thrift, to spend the preci-
 ous time, and thy needfull goods with the
 prophane, vnto thy vndooing, and to refuse to
 go like the Prudent, to buy the truth, and get
 grace vnto health, and wealth, and saluation?
 Oh thou that art willing to goe into the Har-
 lots house, but not into Gods House! How
 foolish art thou to goe like a Foole to the
 Stockes, and like an Oxe to the slaughter,
 vnto the house that leadeth to death, and to
 refuse to goe like the Wise and Religious, vn-
 to the House that leadeth vnto Happinesse,
 Comfort, and eternall Life?

Oh man or woman that art willing to goe
 into Gods House, that louest the place where
 his Honour dwelleth, that holdest his Taber-
 nacles amiable, that seekest thy soule longing,
 and fainting for the Courts of the Lord, that
 art glad to heare and see others willing to go
 vnto his House, that desirest to dwell all the
 dayes of thy life in his House; how prudent
 and how wise art thou? for there thou shalt
 behold the beauty of the Lord, enquire at his
 mouth,

of Thankfulnesse.

41

mouth, heare the happy tydings of *peace* and *Rom. 16.*
of good things; be satisfied with *goodnesse*; be *Psal. 65. 4.*
euer praying of God; there God will be the *Psal. 84.*
Sunne and the *Shield* vnto thee; there he will *4. 11.*
giue thee *grace* and *glory*; there he will feede *Psal. 63. 5.*
thy *Soule* with better then *marrow* and *fatnesse*;
there will he hide thee in his *Pauilion*, and in
the secret of his *Täbernacle* in the time of
trouble.

with burnt Offerings will I goe, I will offer Ver. 13. 15.
vnto thee burnt *Sacrifices* of fat *Rammes*, with
Incense: *I will prepare Bullocks with Goates in a*
abundance.] The godly worship God perso-
nally, rightly, delightfully, and plenteously:
Personally, for they come; and they offer in
their owne persons: Rightly, for they offer to
God that which he prescribeth, then Legall,
now Euangelicall *Sacrifices*: Delightfully, for
they offer with *Incense*, with artificiall & most *Exo. 30. 34.*
pleasant perfume of sweete *Spices*: vnder the
Law, with spirituall most pleasant perfume of
Christs most sweete *intercession*, and of the
most sweete *grace* of his *Spirit* vnder the *Gos-*
pell: Plenteously, for they offer not a *Ramme*, *1. Chr. 29.*
or a *Bullocke*, or a *Goate*, but *Rammes*, *Bul-*
lockes, and *Goates*, many *Offrings* and ma-
ny *Sacrifices*.

O you that come not to appeare before
D the

the Lord in the assemblies of his people personally: how sawcie and vnreuerent is this? Not a pretended necessitie, to ride out to see your *purchase*; nor the desire to goe trie your *yoke* of Oxen newly bought; nor your reason to tarry at home with your late wedded *wife*, will serue to excuse it. Oh, you that come, and doe offer, but not rightly, in that you offer not that which he prescribeth, but your owne fancied repetitions, your owne supposed good intents: how vniust, how vncomely is this? This *worship*, is a worship in vaine: this seruice, is a rebellion and stubbornenesse: this *offering*, is a sacrifice for *fooles*: this doing, is doing of *euill*. Oh, you that *offer*, but not delightfully, not with *incense*, not in Christs name; not in sinceritie; not with grace in your *hearts*: how vnprofitable, and how vnacceptable is this? You keepe backe Gods part, his portion, his delight, and so (without you *repent*) you shall find him another *day*, as *Nadab* and *Abihu* partly found him; that is, a consuming *fire*. Oh, you that come and offer to God, but not plentifully, but emptie-*hearted*, grudgingly, with wearinesse, and snuffing at it, euen snuffing at the *pure*, and plentiful *worship* of God, disdaining that hee should bee so plenteously made known by his *Preachers*, and

Luke 14.
18, 19, 20.

Mat. 15. 9.
Isa. 15. 23
Eccl. 5. 1.

Leu. 10. 2.

Heb. 12.
18, 29.

of Thankfulnesse.

43

and his *word* so powerfully taught by them !
 how vngodly ? how crooked ? and how vn-
 thankfull is this ? The *Lord* holds this a despi- *Mat. 1.8,*
 sing of his *Name*, and a contemning of his *7, 8, 10,*
Table. Hee hath no pleasure in such *worship-* *14. & 2.2.*
pers, he accepts no such offerings, he reckons
 such offerers, *deceiuers*, hee curseth them, and
 their *blessings*.

Oh, you therefore that feare *God*, follow
 the example of the godly *Prophet* ; come (e-
 specially on the *Sabbaths*) and appeare per-
 sonally before the *Lord*, to worship him in
 your owne persons. For thus do all his *Saints*,
 they all sit downe at his feet, that euery one *Deut. 33.3.*
 of them may receiue of his *words* : euery one
 of them appeareth before him in *Sion*. Come, *Psal. 84.7.*
 and offer to him the *sacrifices* which he pre-
 scribeth : so did the godly vnder the *Law* ; so
 doe you vnder the *Gospel*, worship him right-
 ly : then they gaue him the burnt *offerings* of
 fat *Rams*, *Bulls*, and *Goats* : now giue him that
 which is your reasonable *seruice* of him ; euen
 in all thankfulnesse for all his *mercies* towards
 you in *Christ Iesus* ; present your bodies a li- *Rom. 12.3.*
 uing *sacrifice*, *holy*, and *acceptable* to him.
 Come, & *worship* him delightfully, *pray*, giue
 him thanks, *heare* his *word*, receiue his *Sa-*
craments with *holy incense*, with a *pure mind*, *1.Tim. 2.8,*

D 2

with

Psa. 51.6.

Heb. 12. 28

Col. 3. 17.

with *truth* in the inward affections, with *grace* in your *hearts*, and in the *Name* of the Lord *Iesus*. For this hee *loueth*; this is pleasing vnto him; in this hee *delighteth*; this makes our *sacrifices* acceptable vnto him. Come, and *worship* him plenteously: as they prepared many *Rams*, and *Bulls*, and *Goats* to offer vnto him; so prepare to bring in your prayers, plentifull *deuotion*; in your thankesgiuings, plentifull *affection*; in your hearing his *word*, plentifull attention; in receiuing his *Sacraments*, plentifull feeling; and in dedicating your whole *life*, and selfe vnto him, plentifull and vnwearied application.

Verse 14.

I will pay thee my *vowes*, which my lips haue uttered, and my mouth hath spoken when I was in trouble, or affliction.] What the godly promise God in their *debts*, *sickenesse*, or any other *misery*, they are carefull to performe in their *wealth*, *health*, and *libertie*. Oh thou man, or woman that didst *vow*, and promise to God, that if hee brought thee out of *debt*, thou wouldest neuer bee a vaine companion, a carelesse *master*, an idle *walker*, vnthristie, vngodly any more; but *honour* him with thy *substance*, and extend thy liberalitie to his *Saints*! O, thou that didst in thy *sore sicknesse* promise and *vow* vnto him, that if hee brought thee

Pro. 3. 9.

Psa. 16. 3.

of Thankfulnesse.

45

to *health* againe, thou wouldest neuer neglect the *Church*, neglect *hearing* his *word*, profane his holy *day*, *sweare*, *lye*, keepe ill *company*, bee *unruly* any more; but feare, honour, serue him, liue like a good *Christian* all thy life! O, thou that didst in any kind of distresse, *trouble*, or misery promise and *vow* vnto him, that it hee would deliuer thee, thou wouldest neuer be irreligious, *unholy*, wicked, disobedient any more; but doe all such *duties*, obserue all such *orders*, follow all such *wayes* as most agree to his *holy* will, and *word*, and *glory*! And hath he been kind vnto thee, according to thy *necessities*? and hast not thou paid thy *vowes* vnto him, which thy *lips* vttered in thine affliction? but denied, neglected, or forgotten the same?

Oh, how vniust, how vnthankfull, how vngodly, how dishonest, how shamefull is this? So to *promise*, was as *little* as thou couldest doe; and wilt thou not respect to doe so *little* for *God*, that hath done so much for thee, as to indeuour to performe thy promise? Thou wouldest haue giuen any thing, and been at any *cost* to haue bin deliuered; *God* hath done it freely for thee, and dost thou deny to *pay* him thy *vowed* seruice? Whom wilt thou regard? To whom wilt thou keepe thy

thy word, since thou liest vnto God? Thou
Eccles. 5. 2. canst no way excuse thy selfe: if thou plead
Eccl. rashnesse, and haste; oh, how durst thou be
 rash and hastie, to speake thou couldest not
 tell what vnto the high God of Heauen? If
 thou confesse it was thy folly; why, hee hath
 no pleasure in *fooles*. If thou thinke it no great
 matter, thou deceiuest thy selfe, in promising
 without *conscience* to performe; thy mouth
 hath caused thy whole selfe to stand *guiltie* of
 much *sinne*: better it had beene (though that
 would haue witnessed thine *vnthankfulnesse*,
 and forgetting of God) that thou hadst not
 vowed, then to vow, and not to pay.

Oh, Christian, doe thou both, *vow*, and
 pay: God by troubles and afflictions doth (as
 it were) call thee, and euen importune thee
 to vow someting vnto him; as some lawfull,
 allowed & prescribed *testimony* of thy thank-
 fulnesse: if thy lips haue vttered, and thy
 mouth hath aduisedly, reuerently, and *holily*
 spoken some *vow* vnto his *Maiestie*, in the day
 of thy miserie; see that thou carefully per-
 forme it, as soone as hee grants thee any *de-
 liuery*. If a filthy fornicatour, and a rebellious
 fornicatresse, pretend *conscience* of keeping
 their abominable *vow* against all Gods
Jdg. 11. 3. forbid; if *Micha's* mother, making a mad

vow

vow to make a grauen *image* for her sonne,
was so diligent to performe it; oh, how care-
full should wee be to *pay* our lawfull and holy
vowes, a part of his *worship* vnto GOD? Pre-
cept, praise, peace, patterne, and profit requi-
reth this at vs. *Precept* of GOD; for hee com-
mandeth vs to *pay* our *vowes* vnto him, and *Eccles. 5. 4.*
that *quickly*, without delay. *Praise*; for this is
a part of the *praise* giuen to *Sion*, that in it the *Psal. 65. 1.*
vow shall be performed vnto GOD. *Peace*; for *Deu. 23. 21*
if we haue speedily *paid* that wee *vowed*, our
conscience shall excuse vs of that inquiry, and
that sinne, that otherwise wee are guiltie of.
Patterne; for this is exemplified to vs in *Iaa- Gen. 28. 20*
kob; in *Israel*; in *Dauid*; in *Hannah*; and all o- *Num. 21. 2.*
ther *holy* ones: and paying our *vowes* to God, *Psal. 116.*
wee follow their godly *example*. *Profit*; for if
wee *pay* our *vowes* to GOD, hee will still giue *1 Sam. I. 11*
vs more *blessings*, and make vs haue such
experience of his *goodnesse*, as each one of vs
shall haue cause to say,

Come, and heare, all yee that feare God, and I Verse 16.
will tell you what hee hath done for my soule.]

The knowledge of Gods goodnesse to his peo-
ple in generall, moueth the true godly to note
what it is to themselves in particular. Oh,
beware heere of the most fearefull *spirit* of
some; I meane of the spitefull wicked: for

Ps. 112. 10. when they see *Gods* goodnesse to his people, they be grieved at it, they gnash their teeth for anger, and they melt away with enny: which sheweth that they are inspired with the malice of the *Devill*: for from the beginning, he and his haue beene so hellishly-minded. But behold, and take your marke by it: the true godly put the sight, and knowledge of this to a most worthy and excellent vse: for it moueth them to note, what *Gods* goodnes is to their very selues in their owne particular.

Oh *Christian*, doe thou so: hast thou heard what great, excellent, wondertull, and what comfortable things, God in all ages hath done for his people, to witnesse his mercy, loue, righteousness, and truth vnto them, and to make them hope in him, trust in his Name, serue him, and be assured that they are blessed of him? Oh thinke, and obserue what he hath done also for thy person! Oh, if thou canst tell of none, but common to euery creature, yea and to the vniust, as well as to the iust, then thy case is vncōfortable: but if thou find, that to thee also hee doth communicate his speciall kindnesse, and his singular fauour; then thou hast that which is for comfort, for reioycing, for assurance, and for instruction: for comfort, because thereby thou seest that God com-
forts

forts thee, as *one* of his owne, by doing for thee, as for his very *owne*. For reioycing, because thereby God giues thee reason to sing with blessed *Mary*, My soule doth magnifie the Lord, and my spirit reioyceth in God my Saviour, for he hath done great things for me. For assurance, because thereby thou art assured, that God remembreth thee with the fauour of his owne people, and makes thee see the felicitie of his chosen. For instruction, because thereby thou art fitted to relate the goodnesse of the Lord vnto others out of thy owne experience.

Come, and heare, and I will tell you, what God hath done for my soule.] Hee that is guided by a right spirit, is carefull to vse all good meanes to bring others comfort. Oh, the fearefull carriage of such as bee guided by a froward, and vncleane spirit, as *Cain*, *Saul*, *Doeg*, *Iudas*, and the like: for these vse what meanes they can to bring to others, and especially to the godly, discomfort. Oh, happy are they that are guided by a right spirit: for they seeke euery way to comfort others, chiefly such as are godly: they lead a life to comfort them, performe good actions to comfort them, and they lay vp words to comfort them: they euen purpose to relate what sweetnes they haue found

in Gods goodnesse towards their owne *soules*,
 vnto other *Christians* to reioyce, and *solace*
 their *holy mindes* therewith: so did *Paul*, and
Barnabas to the Church at *Antioch*: so did *Pe-*
ter to the *Christians* in the house of *Mary*
 praying together: teaching vs the like *zeale*,
delight, *loue*, and *desire* to comfort others, *Da-*
uid stands forth and saith to the godly,

Come, and heare, all yee that feare God.] It is
 a *Christians* *dutie* to heare of Gods *private*
 and *speciall benignitie*. O worldling, thou sa-
 uourest nothing, but this *transitory world*: O
 profane person, thou holdest such *questions*,
 nothing but *vaine words*, and *idle names*: O
 hypocrite, thou (measuring another by thy
 line) accountest such relation, but *vaine glo-*
rie: O sincere *Christian*, it is my *dutie* to de-
 clare it, and thine to *heare* it; for thou fearest
 God, and so oughtest to haue the *speciall things*
 of God reuealed vnto thee: thou fearest God,
 and so wilt bee glad to *heare* how kind God
 hath beene vnto me: thou fearest God, and so
 wilt cheere thine owne *soule* with that com-
 fort which thou hearest that God hath giuen
 to anothers *soule*.

And I will declare what hee hath done for my
soule.] It agreeth to true *pietie*, to declare our
 owne experience of Gods *speciall mercy*. O
 man,

of Thankfulnesse.

51

man, or woman, to whom God hath beene specially mercifull, and thou hast not *under-* Psa. 106.
stood it: O thou to whom he hath vouchsafed 7, 21.
a multitude of mercies, and thou hast not re-
membered them: O thou, for whom hee hath
done great things, and thou hast forgotten
him: O thou, with whom he hath dealt more Psal. 147.
graciously, then with many others, and thou
doest not so much as thinke, or speake of it:
O thou, whom he hath crowned with rare be- Deut. 32.
nignities, and thou hast lightly esteemed both
himselfe, and his benefits: how peruerse, fra-
ward, and impious is this thy dealing? Many
would faine see that, which God hath offered
thee to see, and cannot: many would faine
heare that, which thou mightest heare, and
may not: many would turne vnto God, and
loue him, and praise him, if those glorious
things, mighty workes, and gracious doctrines
were vttered to them, that haue beene plen-
tifully shewed vnto thee: woe vnto thee for
thine ingratitude, woe vnto thee for thine im-
pietic.

O Christian, be it otherwise with thee; shew
thy pietie, by declaring thine owne experience Gen. 45.
of Gods speciall mercy, as Ioseph did: as Mo- Exod. 18.
ses did: as Hannah did: as Mary did: as the 1. Sam. 1.
Apostle did: hide not his righteousness within Luk. 1.
thine 1. Tim. 1.
Psa. 40. 10.

thine *heart*: conceale not his louing kindnes, but *declare* his *mercy*, and his *saluation*. Thou declarest to thy *wife*, or to thy *neighbour*, thy *experience* of some *friends* speciall friendlynesse; O how much *more* shouldest thou, to winne them to God also, declare to *wife*, and *family*, and neighbours, thine *experience* of Gods speciall *mercy*? Imitate this *holy* man, saying: Come, let your *worke* alone a little *while*; come, let your businesse stay a little *while*; come, leaue off your other communication a little *while*; come, sit downe by me, and giue care a *while* to what I shall *tell* you, and *beare*, and I will tell you *excellent*, admirable, comfortable things, even

What God, hath done for my soule. } Much of our bounden *praise* of God, consists in an *holy* obseruation, and faithfull mention of our owne part, in the particular *goodnesse* of God. O thou, whom God doth not afford the matter of such obseruation: O thou, to whom God giues no cause of any such mention: but lets thee alone, like *Ephraim*, like those *blind* leaders: leaues thee in fearefull
Hof. 4. 17. *hunger, thirst, shame, sorrow of heart, and vex-*
Mal. 15. 14 *ation of spirit,* like those that forsake him: *suf-*
Isa. 65. *fers* thee to walke in thine owne wayes, like
Ai. 14. 16 *all the Heathen* of old time: giues thee vp
 vnto

vnto vile affections, and to a *reprobate* mind, *Rom. 1.*
like those vnreasonable *Idolaters*: thou canst *26, 28.*
not sing of his *Name*, thou canst not *praise*
him, thou canst not *glorifie* him; but cleane
contrary. And this is the *punishment*, the
plague, the iudgement of God, that thou canst
be *merrie*, but not in him: thou canst *reioyce*,
but not in him: thou canst shew *testimonies*
of his *wrath* against thy *soule*, but thou canst
not tell of any *grace* hee hath giuen to thy
soule.

O happy *Christian*, remember wherein thy
bounden *thanks* to God, and the plentifull
argument of thy *praising* of him consisteth,
namely, in thy *holy* obseruation, and faithfull
mention of thy owne part in his particular
goodnesse. O how great is his goodnesse, that *Psa. 31. 19.*
hee hath *laid vp* for them that *fear* him! Be
thou wile to obserue thy part in it, that thou *Psa. 107. 43.*
maist vnderstand the *Lords* louing kindnesse
vnto thy *soule*: obserue whether thou canst
say with the *Prophet*; Come and *heare*, all you
that *fear* God, and I will *tell* you what hee
hath *done* for my *soule*.

Hee hath *chosen* mee, and set mee apart for *Psal. 4. 3.*
himselfe: In the *Volume* of his *Booke* of Life, *40. 7.*
my *Name* is written in *Heauen*: Hee hath *con-*
uerted, and restored my *soule*: He hath *knowne* *23. 3.*
31. 7.
my

7^{sal.} 30.3. my *soule* in aduersitie: Hee hath brought my
 86. 13. *soule* from the *grau*e: He hath deliuered my
 71. 17. *soule* from the lowest *hell*: Hee himselfe hath
 31. 5. taught me, euen from my *youth*: He hath for-
 103. 10, 13 giuen mine *iniquitie*, and my *sinne*: Hee hath
 not dealt with me after my *sinnes*, nor rewar-
 ded mee according to mine *iniquities*: As a
 father pittieeth his *children*, so hee hath pittied
 118. 6, 7, me: He is on my *side*, he taketh my *part*: He
 21. is become my *saluation*: Hee vpholdeth mee
 41. 12. in mine *integritie*: I was brought *low*, and hee
 116. 6. *helped* me: Sometime hee hath shewed mee
 71. 20. *great*, and sore *troubles*; but hee hath by and
 by *quickned* me againe: He hath brought me
vp againe out of my *deepe* miseries: He hath
increased mine *honour*: Hee hath returned to
comfort me on euery *side*: Hee hath *healed* all
 103. 3. my *diseases*: He hath deliuered my *soule* from
 116. 8. *death*, mine eyes from *teares*, and my *feet* from
falling.

Verse 17. *I cryed vnto him with my mouth, and I was
 exalted for the words of my tongue.*] I cryed
 earnestly vnto him in my *griuous misery*, and
 because I *prayed* without doubting, in a sted-
 fast *faith*, he lifted me *vp* out of all my *feares*:
 Hee hath *deliuered* mee, and caused mee to
 71. 3. *escape*: Hee hath giuen commandement to
 139. 17, 18 *save* me: O how *precious* are his *thoughts vn-*

to mee! how great is the *summe* of them! If I should *count* them, they are *more* in number then the *sand*: Hee hath dealt so bountifully *Psal. 116. 7,* with mee, as surely *goodnesse*, and *mercy* shall *23. 6.* follow me all the *dayes* of my *life*, and I shall *euē dwell* in his *House* for euer.

Canst thou tell all this the *Lords* admirable doing to thy *soule* (as euery experienced *Christian* can?) see thou *declare* it, to shew thine abundant *reioycing* in God: to *magnifie* his benignitic: to *glorifie* his *Name*: and that sincerely, conscionably, reuerently; and as *Dauid* did, which was both (as Gods Saints vse) to vtter forth abundantly the mention of *145. 7.* Gods great goodnes: and also to shew (contrary to *carnall* mens thoughts) how rich God is to all that *call* vpon him, sets his *heart* vpon them, *careth* for them, and preferreth them.

If I regard iniquitie in mine heart, the Lord Verse 18. will not heare me.] The godly apply that vnto themselves, if they become like the wicked, which God speaketh properly of them that be wicked. Oh, the *unbeleefe* of wicked ones indeed! for these will not *beleene* the threatenings, that properly are threatned against them: they *perswade* themselves, that no *euill* *Ier. 5. 12, 13* shall come vpon them; they be *conceited* that they *shal neuer see the iudgements denounced;* they

they hold the Preachers Words, prophesying the same to be an empty winde: Yea that the Preachers themselves shall sooner smart then they: they blesse themselves in their owne minds; they say in their owne thoughts,

Deu. 29. 19 We shall haue *peace*, though we walke in the *imagination* of our owne hearts. O intolerable *blindnesse*! O high *presumption*! Hence they adde *drunkennesse* to their *thirst*; runne

Psal. 50. 18

19, 20, 21.

Ecc. 11. 8.

with the *Thiefe*; partake with the *adulterers*; haue *hearts* set on them to do euill; do neuer think & say in themselves vpon the hearing or sight how God plagues such as they are, Certainly if I be still such a one, God will plague me also in the end, and more and more harden their hearts. O the fearefull *effects* of the wicked and vnbeleeuers of that which God hath set downe as their doome; and yet this is not neere all: for hence they fall into more euill, they doe euen belye God himselfe, and God denies them his *mercy*; besides, hence they cannot repent.

Pro. 28. 15.

Ier. 5. 12.

Deu. 23. 20.

But the true godly beleeueth and applyeth to himselfe, if he do that which is wicked, euen the same *punishment* which God himselfe speaketh *properly* to them that are wicked: he expects no other, he lookes for no *toleration*, hee hopes for no *dispensation*: he saith with

Iob,

of Thankfulnesse.

57

Job, If I *sin* with the *vaine* persons, or the *de-*^{*Job 3. 1.*}
ceivers, or the *adulterers*, or the *cruell* Masters,
 or the *oppressours*, or the *uncharitables*, or the
unjusts, or the *idolatrous* couetous ones, or the
ungodly worldlings, or the *spitefull enious*
 ones, or the *churlish Nabals*, or the common
sorts sinne, or any *sinne*; the *plagues* of such *sin-*
ners will come *upon* me. Hee saith with the
Church, If I *deale* falsly in Gods *Couenant*; if I^{*Psal. 44. 17.*}
 turne backe, if I *forget* his *Name*, if I lift vp^{*18, 20, 21.*}
 my *hands* to a *strange god*, he hath said, He wil
search out such *sinners* to punish them, and
 therefore I shall not *escape*, but hee will
 surely *search* mee, and my *sinne* out also. Hee
 saith with *Dauid*, God hath said, When the^{*Isa. 1. 15.*}
wicked doe *spread* forth their *hands*, I will *hide*
 mine *eyes* from them; when they make many
prayers, I will not *heare* them. I doe not *heare*^{*Joh. 9.*}
 sinning sinners; therefore, If I *regard* wicked-
 nesse in mine *heart*, I *beleene* that I shall *fare*
 alike; out of all doubt he will not *heare* me.

Thus the truly *godly* apply Gods threat-
 nings to themselues; and that, because of their
beleefe, and their experience; they *beleene* that
 he is so *true*, as hee will not breake any of his
words; they *beleene* that he is so *holy*, as he can-
 not *indure* any to haue *accesse* vnto him in
 their *sins*; they *beleene* he is so *iust*, as he iudg-

E

eth

Iosh. 22. 20. eth without *respect* of person ; they obserue in their owne experience, how, as God hath threatned, euen so hee hath *executed* vpon them that haue *sinned*.

Oh the *happy*, and blessed fruits of the *god-likes* beliefe of Gods iudgement, euen vpon themselues, if they *fall* vnto sin ! Hence they *stay* themselues from yeelding to *temptations*, saying : How can I doe this *great* wickednes, and so sin against God ? Hence, though they *indure* neuer so much *affliction*, yet they hold *Psalm. 44. 17.* faithfull, saying : All this is come vpon vs, yet haue we not forgotten thee. Hence they labour to *preuent* sin in their brethren, lest they bee iudged together with them, saying, to those that they thinke are *reuelting*, Is the iniquitie of *Peor* too *little* for vs, from which we are not *clensed* vntill this *day* ; but that yee must turne *away* from God, and so you *rebel-ling* to day, to morrow his *wrath* will come vpon vs all ? saying, to them that *breake* the *Sabbath* ; What *euill* thing is this that ye do ? *Neh. 13. 17, 18.* Did not your *Fathers* thus, and did not God bring all this *euill* vpon vs, and vpon this *City* ? Yet ye bring more *wrath* vpon *Israel*, by *pro-faning* the *Sabbath*. Hence they liue alwaies in *feare* to offend, saying, Since wee call him *Fa-ther*, that *iudgeth* without *respect* of *person*, ac-cording

according to euery mans worke, let vs passe the time of our *sojourning* heere in feare. Hence the Prophet saith, I will wash mine hands in innocency, and so compasse Gods Altar.

The Lord will not heare mee.] They are in wofull misery, whose hearts regard iniquitie. O man, or woman, whose heart imagineth that which is euill: because thou art in health, in peace, in wealth, in prosperity, at hearts-ease; doest thou thinke that thou art not in misery? Yes, yes, thou art in wofull misery. For because thine heart deuifeth, nourisheth, and regardeth iniquitie, the Lord doth not heare thee: this is thy miserie, and this is a gricuous misery; This was the misery of Cain, that God would not heare him. This is the misery of such as heare not Gods Word to obey it, that God heareth not their prayer, but holdeth it abomination; this is the misery of such as fall away from God, that he will neither heare their owne prayers, nor haue his Prophets pray for them; this is the misery of such as refuse to bee reclaimed from their old customes, vanities, and follies, that though they come in their extremities, and call earnestly, and seeke early vnto God for mercy, hee will not be found of them, hee will not answer them, he will not heare them; this is the misery of such, as for all Gods continu-

Gen. 4.

Prou. 28. 9.

Ier. 14.

11, 12.

Prou. 1. 28.

all paines, and care, and cost in bringing them
 up like children, yet they rebell against him;
 that hee delighteth not in their sacrifices; that
 hee is displeased with their appearing before
 him, that he accounteth their offerings and their
 incense abomination; that hee cannot away
 with their holy dayes, their Sabbaths, their so-
 lemne meetings; that hee hateth their high
 times, takes them a trouble to him, is weary of
 them, cannot beare them, and that hee hideth
 his eyes from them, and will not beare their
 prayers. Oh consider this, thou, whose heart is
 full of wickednes, whose heart regardeth nei-
 ther pietie, truth, or mercy, but iniquitie, vn-
 godlinesse, vanitie: consider and see, if this
 be not a sure, and heauy misery, that the Lord
 will not beare thee.

O beleeue, as thou oughtest, that it is a grie-
 uous misery indeed: for what is a more grie-
 uous misery, then Gods most seuerer iudge-
 ment? and as the foresaid places doe proue, it
 is one of his threatned fearefull iudgements;
 such a iudgement, as makes the godly lament,
 saying, When I cry, and shout, hee shutteth
 out my prayer: such a iudgement, as make vs
 vnto our selues comfortlesse. For what comfort
 can we haue, when we cannot haue comfort in
 God? And what comfort can we haue in him,
 while

of Thankfulnesse.

61

while he will not heare vs? Such a iudgement, as makes vs vnto others *helfeleſſe* : for what *helpe* can we giue them, when we can *procure* no *helpe* to them from God? And how can we procure *helpe* to them from *him*, when he will not heare vs? Such a iudgement, as denies vs *hope* of all benefits for *body*, and *ſoule*: for what *hope* can wee haue to obtaine any of them, when *God*, at whom wee *ſeek* them, and of whom *alone* wee muſt *receiue* them, will not heare vs? Such a iudgement, as preſages to vs *finall* excluſion: for what can we *looke* for, but that in the end *God* will ſay to vs, *Away* from me yee *workers* of iniquitie?

But, *blessed* Chriſtian, that haſt ſo caſt off *Rom. 13. 12* the *workes* of darkneſſe: *washed*, and made *cleane* thy ſelfe: put away the *euill* of thy *workes* *Iſa. 1. 16.* out of *Gods* ſight: ceaſed to doe *euill*: *cleaſed* *Pſ. 73. 13.* thine *heart* from the wickedneſſe, and hypo-criſie thereof: abandoned the *loue* of iniquitie: thou *eſcapeſt* this *wofull* miſery, and thou partakeſt his moſt comfortable *mercy*: for he *Iob. 9. 31.* *heareth* thy *prayers*; euen while thou art *ſpea-* *Iſa. 65. 24.* *king*, he will *heare*, and before thou *calleſt*, he will *answer*; yea, thy *prayer* is his *delight*. *Pro. 15. 8.*

O here is a *mercy* indeed: ſuch a *mercy*, as *intitles* the *Lord* himſelfe with that *honourable* deſcription; O thou that *heareſt* *Sions* prayer: *Pſal. 65. 2.*

1 Kings 8. 30, 32, 34, 36, 39, 43, 45, 49. Such a *mercy*, as in the dedication of the Temple King Salomon chiefly prayed for saying, to euery kind of *occasion* of prayer; Then *heare* thou in Heauen thy dwelling place: Such a *mercy*, as makes vs able to *comfort* our selues in God in all our necessities: such a *mercy*, as armes vs against discomfort in all *miseries*: such a *mercy*, as makes vs *hopefull* of all temporall and eternall blessings.

Psal. 34. 17. 145. 19. For whom he *promiseth* so to *heare*, he *heareth* to the *purpose* indeed: as it is said, The *righteous cry*, and the Lord *heareth*, & *deliue*reth them out of all their *troubles*. They that *feare* him, *cry*, and he *heareth* their cry, and *saue*th them. They *aske*, and he *granteth*: they *seeke*, and hee lets them find: they *knocke*, and he opens vnto them: they *pray*, and hee giues them good things: they *desire*, and hee giues them the *Holy Ghost*. This *mercy* is most worthy to be noted; this *faupur* is most worthy to be obserued; this *blessing* the holy Prophet tooke such notice of, as hee was able to say: *But verily God hath heard me, he hath attended vnto the voyce of my prayer.*]

Psal. 65. 2. 116. 1. 4. 3. 6. 8, 9. Exod. 3. 8. Oh, this *moues* them to come vnto him *constantly*: this *moues* them to loue him *dearly*: this *assureth* them, that hee highly regardeth them: this *comforteth* them against their ene-

mies;

mies : this causeth others to *honour* them, with 1. Sam. 7. 8.
 crauing their *prayers* : this *witnesseth* that they Iob. 9. 31.
obey his *word*, that they worship him, that they 1. Iob. 3. 22.
 doe his *will*, that they doe the *things* which 5. 14.
 please him : that they pray according to his
will : that the *Spirit* prayeth in, and for them. Rom. 8. 27.
 This makes them the most profitable *members*
 in a family, in a towne, in a city, in a kingdom :
 this proues to themselves, and others, their
 integrity, and vpright *heart* with *God*, and that
 (notwithstanding, through humane *frailtie*
 they erre in many things) they cherish no *hy-*
pocrisie, they disgest no wickednesse, they pur-
 pose no *euill* in their *hearts*. This speciall be-
 nefit *Dauid* got, by obseruing how *God* heard
 his *prayers*, and thence reasoned, saying, If I
 regard *iniquitie* in mine *heart*, *God* will not
 heare me : but verily *God* hath heard me, and
 attended vnto the *voyce* of my *prayer* : there-
 fore, who dare say, that I regard any *iniquitie*
 in my *heart* ? Lastly, this obseruation prouo-
 keth (as it ought) the true *godly*, to great *thank-*
fulnesse ; as it did this holy man, saying :

Blessed be God, which hath not put backe my Verse 20.
prayer from him ; nor his mercy from me.] *Gods*
 not refusing our *prayers*, and his not with-
 holding his *mercy* from vs, requireth speciall
thankegiuing at vs. O they, that haue had

much, and long *experience*, how God hath not put backe their prayers, nor kept away his mercy from them; and yet the *time* is to come that they haue made, euen very this *point*, an argument of *thankesgiuing*. O this, euen this *one* neglected, this *one* vnknowne, this *one* forgotten *dutie*, puts them into the *guilt* of much *iniquitie*; as the *guilt* of presuming, that God owes them the *bearing* of their *prayers*, and that he *owes* them his *mercy*: the *guilt* of esteeming, that it is no such great *matter*, that he turnes not *away* their prayers from him, or his *mercy* from them: the *guilt* of not reckoning these among Gods speciall *benefits*: the *guilt* of *ignorance*, that these are worthy *signes* of his *goodnes*, and do deserue high *account*, much *praise*, and great *thankfulnesse*.

Therefore, O Christian, if this haue beene thy *guilt*, *repent* vnfeignedly thereof; shew thy selfe *sorrowfull* before God for it; make *suite* to him for the *pardon* heereof: and remember, that euer since thou wast *called*, thou hast been a *petitioner* vnto him; remembering, that thou hast made innumerable *requests* to him; remembering, that hee might *iustly* haue excepted against thy *petitions*, for diuers *wants* in the best of them; remembering, that thou art most *unworthy* to utter thy mind vnto his
 most

most high *Maieſtie*; remembring, that thou art not *worthy* of the very least of his *daily*, *hourely*, *continuell*, *corporall*, *ſpirituell*, *neceſſary*, more neceſſary, most neceſſary *innumera- ble mercies*, that hee hath ſhewed, doth ſhew, and according to his faithfull *promiſe* will ſhew vnto thee.

Remember theſe things, and then thinke; how for all thy often comming, thy neuer ceaſing to aſke at *him* thy manifold *wants*, thy great vnworthineſſe; yet, though a *father*, a *mother*, a most kind *friend* would haue been weary; hee neuer ſhewed himſelfe *troubled*, *griued*, or *weary*, neuer put backe thy *prayers*, nor kept backe his ſpeciall *mercy*, his most needfull *mercy*, nor his ſauing *mercy* from thee. Thinking, I ſay, how for all thou haſt giuen him ſufficient *occaſion* to proueoke him to doe it, yet hee hath not done it; oh bee *thankfull*, oh be thorowly thankfull!

For who knoweth not, that if he would, he might haue turned *away* thy *prayers* from him: he might *inſtly* in *anger*, and ſore diſpleaſure haue reiected them: he might haue *held* backe his *mercy* from thee? Oh what would become of vs, if the *Lord* ſhould reſuſe our *prayers*, and turne away his *mercy*? Oh then calamities, fearefull deſolation, dreadfull de-
struction

struction like a *whirlewind*, and sore *distresse*, and *anguish* would come vpon vs, and wee should find none to *helpe* vs, there could bee none able to *comfort* vs, in the bitterness of our *soules* wee should *lament*, wee should *cry* out, saying: Oh, are not all these *griefes*, *miseries*, *troubles*, and *euils* come vpon vs, because the *Lord* hath put our *prayers* backe from *him*, and kept his *mercy* backe from vs?

O consider these things, and let vs be *wise*; let vs not still prouoke him to *refuse* our *prayers*, by refusing his precepts; let vs not still prouoke him to hold back his *mercies*, by our holding backe our *duties*: O, that our secure generation, so giuen ouer to manifold *prouocation*, could so number their *dayes*, as they might apply their hearts speedily to this *wisdom*! neuer more need of this *wisdom*: oh, let vs be yet *wiser*: let vs make sure, that God shall continue not to turne *away* our *prayers* from him, nor his *mercy* from vs; and this we doe, namely, if we turne not *away* our *hearing*, and *obedient* hearkening from his Word: if wee *hold* not backe our *obedience*, hee will not *hold* backe his *acceptance*: if wee keepe not back our *duty*, he wil not keepe back his *mercy*.

And if he keepe not backe our *prayers* from himselfe, nor his *mercy* from vs; oh, how *happy*

pie are we! Then we haue *assurance* that he *lo-
ueth* vs; *forgiues* vs; will *deliuer* vs, and *sane* vs;
heale our Land of all the miseries thereof;
teach vs in the good way wherein wee should
walke; and when wee make *mone* because of
drought, or *famine*, he will heare the Heauens
 (as it were) crying for vs, and make the Hea-
 uens heare the Earth gaping after raine for
 vs, and cause the Earth to heare the Corne,
 and the Wine, & the Oyle, longing to grow
 forth for vs, and will see that these shall heare
 vs according to our want and seuerall neces-
 sities. [*My prayer from himselfe, nor his mercy
 from me.*] God makes a *bleſſed* exchange with
 his *bleſſed ſeruants*. O man, or woman, that
 ſayeſt otherwiſe: ô thou that ſayeſt; I haue
 offered vnto God, and he had no reſpect vn-
 to it. What profit ſhould we haue to pray vn- *Iob 21.15.*
 to him? We haue *faſted*, and hee beholds vs
 not; we haue *humbled* our ſelues, and he takes
 no knowledge of it; wee find no ſuch ex-
 change; we thinke, the proud and wicked re-
 ceiuẽ more fauour then we doe; we account
 tis but in *vaine* to ſerue him. O fearefull ſtout *Mal. 3. 13.*
 words againſt God, and moſt falſe, except
 thou be naught, as *Cain* was; except thou be *Gen. 4.*
 an Hypocrite, as the *Iewes* were; except thou *Iſa. 58.*
 be a wicked ſeruant, as *Iudas* was; which, if
 thou

thou be, thou must blame thy selfe. Otherwise thou shalt find his *seruice*, an happy seruice; thou shalt find a great difference betweene the righteous, and the wicked; betweene him that serueth God, and him that serueth him not; betweene the religious, and the irriligious: thou shalt find a *seruice*, like the seruice of a child to his *deare* and louing father. For as a father with such a child: so he makes a *blessed* exchange with his blessed seruants.

They bring him their *offering*, and he giues them his *holy* acceptation: they giue him their *bodies*, and he giues them his *blessings*: they giue him their *hearts*, and hee giues them his Spirit, and his grace: they giue him his *worship*, and hee giues them the comfort of his *saluation*: they honor him with their *substance*, and he fills their *barnes* with abundance: they giue his Messengers a small reward, and hee giues them a great reward: they draw neere to him, and hee drawes neere to them: they *love* him, and hee makes all *worke* for the best vnto them: they honour him, and he honours them: they thinke of his *Name*, and he keeps in remembrance their *name*. His *glory*, is their *iewel*, and he makes them his *iewels*: they are euer sending vp their prayers, and praises to him, and hee is euer multiplying his *mercies* vnto

Gen. 4. 4.

Rom. 12. 1.

Ps. 115. 12.

Prov. 23.

Matt. 7.

Ephes. 4.

Psal. 50. 23

Prov. 3. 10.

Mat. 10.

41, 42.

Iam. 4. 8.

Rom. 8. 28.

Psal. 91. 14,

15.

Mal. 3. 16,

17.

vnto them : oh, what a *bleſſed* exchange doth he make with his *bleſſed* ſeruants ?

O wonderfull *bounty* ! ô admirable *benignity* ! behold, and admire this *bleſſed* exchange: it is worthy to be *admired* and magnified for euer. For what is it, for which *God* makes this exchange with his *ſeruants* ? Oh it is, as out of *Iſa. 64. 6.* them, and as it is theirs, euen no better then as *filthy* rags : and what are they with whom hee makes it ? oh, as of themſelues they are moſt *Mat. 8. 8.* vnworthy; they are euen as an vncleane thing: *Iſa. 64. 6.* and what is that, that they giue him, conſidered in it ſelfe ? Oh, it is none of theirs, it is no- *1. Cor. 4. 7.* thing, but what he hath firſt giuen them ; it is nothing , but what they haue firſt *receiued* of him; it is only his very owne : they muſt needs *confefſe*, ſaying, VVhat are we, O *Lord*, that we *1. Chron. 9. 14, 16.* ſhould be able, or apt to *offer* any thing vnto thee ? for all things come of thy ſelfe , and of thine own haue we giuen vnto thee: all duties that we render vnto thee, are firſt *taught* vs by thine own *hand*, and all that thou exchangeſt with vs, is thine owne, it is all thine owne.

O *Chriſtian*, let this *bleſſed* exchange moue thee to bee euer in an *holy* exchanging with the *Lord* : moue thee to *glory* in his liberality : moue thee to *hold* no gaine comparable to *godlineſſe* : moue thee to ſerue the *Lord* with
glad-

1. Chron.
29. 13.

gladnesse : mooue thee to come before him with reioycing : mooue thee to maintaine to the face of all blasphemers , that no *seruice* is so commodious to them that *serue* in it , as the *Lords* seruice is to his *seruants* ; none so *honourable* , none so comfortable ; and that he is most *rich* to all that call vpon him : moue thee to *confesse* , and say to him for all his exchanges in *generall* ; Now therefore, O my *God* , I thanke thee , and *praise* thy glorious *Name* : moue thee to *confesse* , and say to him in particular for this exchange ; Blessed be *God* , which hath not put backe my *prayer* from himselfe , nor his *mercy* from me. His *Name* be extolled ; his *Name* be *prayed* ; his most *glorious* *Name* be blessed for
*eu*er , and *eu*er ,
Amen .



A short Treatise vpon the thirtie one
and thirtie two Verses, of the one hun-
dred and seuenth P S A L M E.



TH E Holy Ghost, setting forth the The drift.
great praise of GOD, by this The parts.
whole *Psalm*; First, in a gene-
rall proposition of the same in
the first *Verse*, doth set it also
forth. Secondly, by certaine particular instan-
ces, or presidents of his most praise-worthy
administration towards sundry most calami-
tous, and *distressed* persons: ending the Nar- The ending
ration of each of these, with one and the same of each
speciall *Exhortation*. As also his gracious *de-* Narration.
aling towards miserable wanderers, *harbour-*
lesse, and succourlesse in strange Countries.
His most fauourable regard of *wofull* inthral-
led *captiues* vnder the yrons of cruell Tyrants.
His wondrous mercy extended to such as
were sore broken with violent *sicknesse*, and his
admirall reliefe to such Sea-faring men, as
were in such desperate ieopardie, as no way
but lamentable perishing, without his present
powerfull helpe.

O that

- Verse 31.* O that men would praise the Lord for his goodnes, and for his wonderfull workes to the children of men !
- Verse 32.* Let them exalt him also in the congregation of the people, and praise him in the assembly of the Elders.

Or thus rather : Let them $\left. \begin{array}{l} \text{Confesse,} \\ \text{Magnifie,} \\ \text{Praise,} \end{array} \right\} \text{To,}$

Or before I E H O V A, his benignitie, and his marvellous workes to, or, before the sonnes of men : And let them exalt him in the congregation of the people : and in the assembly of Elders let them praise him.] Which two Verses are an amplified exhortation to excellent Thankesgiuing, teaching indeed (and without being more curious then the *Text* doth intend) thus much vnto vs : viz. That it is the duty of every one released out of misery, and of euery partaker of Gods benignitie ; both priuately and publicly to praise his goodnesse, his workes, and himselfe most worthily.

Prooue of the first and second point. It is the dutie of the first sort, by expresse precept in six Verses of this *Psalme* : it is also the dutie of the second sort, as by the direct command of the 11. and 12. Verses of the 148. *Psalme* : so by implication in the said Verses of this said *Psalme* ; as the learned *Translatours* of the *New Translation* doe witnesse, in translating

flating indefinitely, *O that men would praise the Lord!* Now it is their duty, to what? Why, *of the third* both priuately: for, to, or with, or before Iehoua, as it vsed to bee rendred, intimateth that secret deuotion, which in *Matt. 6. 6.* Christ commendeth, and commandeth to his Disciples. Also publikey: for, to, or before the sonnes of men, meaneth that open deuotion which all are to ioyne together, called next by way of *exposition*, *Of the fourth.* The praising of God in the congregation, and in the assembly. This dutie here, is to *Of the fifth.* praise, First, Gods goodnesse, *Magnifie to Iehoua his benignity.* Secondly, His noble works, and his maruellous workes. Thirdly, Himselfe, *exalt him, praise him:* and how? Most worthily. For all these circumstances, *Of the sixth.* praise his maruellous or wonderfull workes, and exalt him; and that before himselfe, and in the congregation of the peple, and in the assembly of Elders; doe confirme this worthiest manner of doing this dutie. Now to come to the application of this Doctrin:

O, we that haue been released by the Lords admirable mercy, out of any misery, grieuous corporall misery, or which is worser, grieuous *Application to the former.* spirituall misery; O let vs thinke of our forgetting, *The things reprooued.* of our neglect of this dutie priuately, or publikey, and worthily to praise our gracious

How to
thinke of
these.

God: let vs euen seriously, and heavily thinke hereon to be ashamed of our vnthankfull forgetfulness, and negligence, & to repent therof.

How to
search these
consider
Gods desire.

To further this, ô let vs *search* out and measure the grieuousnes of this forgetting, and of this neglect: to this purpose consider, First, How it crosseth Gods owne desire; being released, eased, deliuered, redeemed, healed, he desireth that we come and *praise* him; but we forget it, we neglect it, albeit he desire it. Consider,

The godlies
use.

secondly, how contrary we are herein to the examples of the ancient *godly* ones; ô where do we find in the *Scripture*, any of the true holy ones defamed with this forgetfulness, and with this neglect? Consider, thirdly, how, euen grosse *Idolaters* may rise vp to *condemne* vs; for which of them forget, or neglect to praise their abominable *Idols*, when they receiue any victory, or be deliuered out of any misery?

Idolaters
practice.

Our taking
on.

Consider, fourthly, how our own *carriage* in calamitie serueth to *condemne* these sinnes. For when griefs are vpon vs we, pray, we cry, wee shed *teares*, we make *mones* to God to moue him to *helpe* vs; and yet being helped, this dutie is forgotten, this dutie is neglected.

Our case.

Consider, fifthly, what a *case* wee were in before wee were released; what a farre more
griuous

griuous *case* we had beene in, if wee had not
 beene deliuered, and how vnworthy wee are ONLY BY HIS
 that the *Lord* should releue vs at all. O let vs thinnesse.
 consider all these, and then finding in our
 selues, that for all the same, yet we haue for-
 gotten, yet wee haue neglected this dutie of
praise: let vs then confesse, and cry out: O, The vse.
 we haue *sinned*, wee haue done *wickedly*: *God*
 hath remembred vs, and wee haue forgotten
 him; he hath been liberall to vs, and we haue
 beene vnthankfull to him: ô, we haue deser-
 ued, that our misery should haue been doub-
 led; ô, we are *ashamed*; ô forgiue vs, *Lord*, ô,
 forgiue vs.

And ô wee, that are otherwise partakers of Application
 the louing kindnesse of the *Lord*, let vs also to the latter
 thinke of our negligence, vnmindfulnesse, things re-
 and backwardnesse to this dutie to repent al- prooued.
 so, and to be ashamed of the same: conside-
 ring to that end; First, that it is against *Gods* to aggravate
 mind that wee are so: for hee would haue vs these, consi-
 thankfull for all his *benefits* we doe inioy. Se- der Gods
 condly, it is against the vse of his right *ser-* mind.
uants: for they praise him, and as it is, *Psal.* 145. The godlies
 10. they *blesse* him for all his goodnes. Third- vse.
 ly, it is against all reason, that we being crow- The unrea-
 ned with his *benignitie*, should neglect this sonablenesse.
 dutie: for wee deserue none of it. Fourthly,

The argu-
ments a-
gainst.

1.

2.

3.

The use.

many arguments make greatly against vs for our ingratitude. Oh, what a thing is it, when *happynesse*, when our owne gladnesse, when others commending our *estate*, cannot awaken vs out of our neglect? *Happynesse*; for as it is said, *Psal.* 144. 15. The people are *happie* that haue such bountie. *Gladnesse*; for as it is said, *Act.* 14. 17. God by his goodnesse, as wee find also in our experience, doth fill our very *hearts* with gladnesse. Others commendation; for as it is said, *Psal.* 126. 2. They that *behold Gods* manifold *blessings* vpon vs, doe say that hee hath done *great* things for vs. Oh, if we therefore doe forget and neglect this *dutie*; let vs *confesse*; let vs *repent*; let vs be ashamed, as afore: let vs also *iudge* our selues worthy to haue it said of vs, as *Deut.* 32. 6. Do you so requite the *Lord*, ô you foolish people, and *vn- wise*? worthy that the *Lord* should contest against vs, as *Isa.* 1. 2. saying, *Heare ô Heauens*, and giue care, ô *Earth*: I haue nourished, and brought vp children, and they haue rebelled against me. Worthy that he should take all our abundance, our riches, our comforts, our peace, our honours from vs: should powre *contempt* vpon vs, should turne our *riuers* into drie *land*; our water-springs into a wilderness, our fruitfull *land* into barrennes, & humble vs
vnder

vnder sore oppression, affliction, and sorrow.

And, let both sorts of vs now at the *length*, Admonition to both. settle our *hearts* to the sincere practice of this dutie of *prinate*, *publike*, and worthy praise to God, euen to bring forth fruit worthy amendment in this *point*. O, wee that haue felt the fainting of our *soules*; that haue beene in sore *trouble*; that haue (as it were) sit in *darknesse*, and the shadow of *death*; that haue beene euen bound vp in *affliction*; that haue had our *hearts* brought downe with heauinesse; that haue had our *life* next step to the *gates* of *death*; that haue had our spirits melted away with *perplexitie*; that haue beene compassed about with most *wofull* miseries, and that haue seene how when we *cryed* vnto the Lord, hee brought vs out of our darknesse; he deliuered vs out of all our distresses; he satisfied our longing *soules*; he healed vs. Let vs, ô let vs now practise cheerefully and readily this holy dutie.

A description of the first.

To incite vs thereunto, let vs consider: First, To moue the first to practise, consider Gods readinesse. Gods exceeding readinesse to *heare* vs, and his presentnesse to deliuer vs; yea, though our *afflictions* came on vs, because wee had rebelled against his Word, because we had transgressed, because of our *iniquities*. Secondly, Gods answerableness. Gods fulfilling of our very wishes, & bringing

Time, manner, means.

The sequent comfort.

A description of the second.

To moue the second, consider receit.

Whence receiued.

Vnde fert.

vs to the very *state* we desired. Thirdly, the *due* time, the *sweet* manner, the gracious *meanes* of his deliuerance of vs. Fourthly, the passing *comfort* we found, after hee had deliuered vs, filling, as it is, *Psalme* 126. 2. our mouth with *laughter*, and our *tongue* with singing.

And, o wee that haue not yet come where any sorrow, woe, bitternesse, *worme-wood* hath beene put into our *cup*: but we only haue lyen downe in greene *pastures*, and walked along beside the still waters, and our *table* hath been alway *richly* furnished, our *head* anointed with *oyle*, our *cup* running ouer, *goodnesse* and mercy following vs all the dayes of our life. O let vs, let vs also, if not much rather apply with haste, and haste with godly *zeale*, vnto this *duty*, vrging our mindes thereto with these considerations.

Considering; First, that all our *comforts*, are things meereley receiued, as 1. *Cor.* 4. 7. What hast thou, that thou didst not *receiue*? Secondly, that they bee all receiued from Gods good *pleasure*, as of corporall things it is said, *Psal.* 145. 16. Thou openest thine *hand*, and fillest euery living thing of thy owne good will: and of *spirituall* things, *Phil.* 2. 13. God worketh the will and the deed, of his owne good *pleasure*. Thirdly, that all the *bountie* we inioy,

inioy, is contrary to our *desert*: for as *Daniel* 9. 7. To vs belongeth *confusion*, or shame of face. Fourthly, that our prosperitie, our *choyse*, our *matches*, our *bargaines*, our *dwellings*, our *friends*, our *alliance*, our *food*, our *rayment*, our *peace*, our *meanes*, our *advancements*, our *times*, our *seasons*, our *affaires*, yea and our *Sabbaths* are euen as we would haue them; as if that were verified to vs, which is said of the true *fearers of God*, *Psal.* 145. 19. Hee fulfilleth the desire of them that feare him. O let vs consider these things;

All as we would haue them.

And let these perswade vs to the *dutie* here required of both kinds of vs: for surely these rightly *weighed*, cannot but make vs say, O come, and wee shall tell you what *God* hath done for our *soules*: O magnifie the *Lord* together with vs: O, what shall wee render vnto the *Lord* for all his *benefits*? O, we will *pay* our *vowes*, which our *lips* haue vttered, and which our *mouthes* haue spoken in our *affliction*: O, wee will doe our *dutie* of solemne *praise* vnto him priuately, *publikely*, and worthily. O that men would so *praise* the *Lord*; O that *high* and *low* would so *praise* the *Lord*; O that euery one would, as they are most *bounden*, so *praise* the *Lord*.

Effect of the considerations.

Praise him so, priuately: priuately with the *family*, *How praise priuately.*

Patterns of
this private.

family, as *Iosbua* with his family; more privately, with some of the family, as *Abraham* with *Isaac*; most privately alone, as the Prophet *David* most often: and in private say vnto him, as *Psal.* 92. 1, 2. It is a good thing to giue all thanks vnto thee, O Lord, euen to sing praises vnto thy Name, O most High: yea, to shew forth thy louing kindnesse euery morning, and thy faithfulnessse euery night: as *Psal.* 116. 16, 17. Oh Lord, verily I am thy seruant, I am thy seruant, and the sonne of thine handmaid; thou hast loosed my bonds, I will offer vnto thee the sacrifice of thankesgiuing, and will call on thy Name, O Lord. And *Pf.* 118. 21, 28. I will praise thee, O Lord, for thou hast heard mee, and art become my saluation: thou art my God, and I will praise thee: thou art my God, and I will exalt thee: and as *Psal.* 104. 33, 34. I will sing vnto thee, O Lord, as long as I liue: I will sing praise to thee my God, while I haue any being; my meditation of thee shall bee sweet: I will be glad in thee. O, after this blessed manner, let euery one praise God privately.

How praise
publkely in
the congrega-
tion of the
people.

Euery one praise him also publicly: both in ordinary on euery Sabbath; with addition of more thanks, and more zeale in thanking, on the Sabbaths of celebrating the holy Supper of the Lord: also, in extraordinary, on the dayes

dayes of solemne publike thanksgiuing, as *Nehemiah* 12.27, 43. and *Ester* 9. 17. and let euery one professe concerning this publike, saying: as *Psal.* 34. 3. O magnifie the Lord with mee, and let vs exalt his Name together: and as *Psalme* 108.3. I will praise thee, O Lord, among the people, and will sing praises vnto thee among the Nations: and as *Psal.* 111. 1. I will praise the Lord with my whole heart in the assembly of the vpright, and in the congregation: and as *Psalme* 109. 30. I will greatly praise the Lord with my mouth; yea, I will praise him among the multitude: and as *Psal.* 116. 18, 19. I will pay my vowes vnto the Lord now, in the presence of all his people, in the Courts of the Lords House, in the midst of thee, O *Ierusalem*.

Patterns of this.

O let euery one, thus praise the Lord publicly in the congregation of the people: and not onely so, but also in the assembly of the Elders: if at any time (as they ought) the Princes and great ones doe assemble, vpon speciall occasion together, to giue glory vnto the Lord: euen glory vnto his Name, and to worship him in the beantie of Holinesse: as *Psal.* 29. 1,2. they are commanded; and as, because God hath done greater honour to them, then to meaner people, they are more bounden:

How in the assembly of the Elders.

Patternes
of this.

bounden : O let euery one, who hath any calling to be amongst them, as a *teacher*, or as an hearer, or as otherwise conuented, praise the Lord euen before them also, and say concerning this, as *Psal.* 119. 46. O Lord, I will speake of thy *testimonies* euen before Kings, and will not bee *ashamed*: and as *Psal.* 138. 1. I will praise thee, O Lord, with my whole *heart*: yea, before the *gods*, or great *Potentates* will I sing praise vnto thee. O, thus let vs praise the Lord priuately in his owne presence, publickely in the congregation of the *people*; boldly, in the *assembly* of the Elders.

Who are
contrary to
these.

Let none of vs be like the wicked, whose secret *closets* are for secret *sinnes*; but not for secret *duties* of godlinesse: whose priuate houses are for priuate sports, pastimes, profits, pleasures: but not for priuate prayers, and praises to God. Neither let vs be like the *popish* Recusant, or the selfe-weening *Separatist*; who disdain the congregation of the people, and haue their owne will-worships for corners, but no praise for the Lord in publick *Temples*. Neither let vs be like the timorous and fearefull, who dare not professe God before the *gods*, nor praise the Lord before *lords*; but treacherously lay their *hand* vpon their *lips*, when their *mouth* should be open to shew forth his praise.

praise. Let these euils be farre from vs, and let vs *laud* the Lord our God with *conscience* in priuate, with cheerefulnesse in publike, and with *courage* before the Elders.

Thus praise his *benignitie*, thus praise his wonderfull *workes*, and thus praise himselfe. O praise his *benignity*, by *commending*, First, the ancientnesse thereof, for as *Psal.* 23. 6. His tender mercies, and his louing *kindnesse* haue beene euer of old. Secondly, the *greatnesse* thereof: for as *Neb.* 9. 17, 25. his is great *kindnesse*, and great *goodnesse*. Thirdly, the *richnesse* thereof: for as *Rom.* 2. 4. there is riches of his *goodnesse*. Fourthly, the *admirableness* thereof: for, as *Psal.* 31. 19. O how marvellous is the *goodnesse* that hee hath laid vp for them that *fear* him; yea, which hee hath already wrought for them that trust in him, before the sonnes of men? Fifthly, the *excellencie* thereof: for, as *Psal.* 36. 7. How excellent is his louing *kindnesse*! Sixthly, the *immeasurableness* thereof: for, as *Ephes.* 3. 18. O the *breadth*, and *length*, the *depth*, and *height* of his *mercy*! Seuenthly, the *endlesse* thereof: for, as *Psal.* 136. It indureth for euer, and euer. Eighthly, the *effects* thereof, as *Titus* 3. 4, 5. Out of it comes *mercie* to saue vs: as *Psalm* 63. 3, 5. comes that to vs, which is bet-

ter then life, and which satisfieth our *soules* as with *marrow* and *fatnes*: as *Ps. 65. 12.* It is that which the *yeere* is crowned with such *bleſſings*, such *fatnes*, such abundance, such flourishing *flockes*, such goodly *corne*, as cauſeth all people to ſing, & ſhowt for *ioy*: ſaying, Therefore, how *ancient* how *great*? how *rich*? how *admirable*? how *excellent*? how *immeaſurable*? how *endleſſe*? how fruitful is the *benignity* of the *Lord*? *praiſe* it before him; *praiſe* it before the ſons of men; *praiſe* it before the congregation of the people; *praiſe* it before the *aſſembly* of the *elders*.

To praiſe his
wonderfull
workes, by
looki^{ng} back
two wayes:

And ſo praiſe his wonderfull *workes* towards vs, or others in our *miſeries*. Firſt, *praiſe* them by looking backe to his goodneſſe and power, ſhewed, in doing that hee did for vs, when he *redeemed* vs, when he *deliuered* vs, when he *healed* vs, when he *brought* vs to that we deſired: by looking backe alſo to his power and goodnes ſhewed in *preſeruing* vs, in *preuenting* vs, in *ſtaying* vs from *perishing*, from being beneath, from ſinall *perdition* in our moſt *ſorlorne* caſe, vntill he did deliuer vs. Secondly, *praiſe* them by acknowledgement of his *might*, & his *will* to be alone, and ſingular herein: ſaying, *O Lord*, who can, or who could, who will, or would haue done ſuch *workes* for vs, as thou haſt done? None would, none could,

By acknow-
ledgement,

could, but thou onely; thou only, to whom nothing is hid, nothing *hard*, nothing *impossible*; who neuer *faintest*, art neuer *weary*, and of whose *understanding* there is no searching. Thirdly, *praise* them, by admiring his doing By admiring of them vnto vs: saying, as *Psal.* 8. 4. O what is *man*, that thou art *mindfull* of him? What is the *sonne* of *mortal* man, that thou *visitest* him? and *Psal.* 144. 3. Lord, what is *man*, that thou takest knowledge of him? or the *sonne* of *man*, that thou makest *account* of him?

And helpe this *admiration*, by thinking Helps to this admiration, by considering what we are. how we are, *Ephes.* 2. 3. all of vs by *nature* the children of *wrath*: and *Gen.* 6. 3, 5. Of our owne wee are naught but *sinfull* flesh, euery imagination of the thoughts of our heart being onely euill *continually*: and *Gen.* 18. 27. We are but *dust* and *ashes*: and *Isa.* 48. 8. We are *transgressours* from the *wombe*: and *Psal.* 144. 4. We are but *vanitie*, and our *dayes* as a *shadow* that *passeth away*: and *Rom.* 7. 24. The *holiest* are but miserable and wretched. O *marke* these *well*, & wonder at Gods workes of *grace*, of *mercy*, and of *louing* kindnesse vnto vs: *praise* them before him, *praise* them to the *sonnes* of men: saying as heere, Surely Patternes of this prayse. these workes of the *Lord* are wonderfull *workes*: and *Psal.* 111. 2, 3, 4. They are great, they

they are honourable, they are glorious *workes*, oh he hath so done, and so wrought the same, as he hath *made* them to be *remembered* for euer. Say, as *Pf.* 78. 4. Verily these *workes* are the praises of the *Lord*. Say, as *Pf.* 92. 4, 5. Thou, *Lord*, hast made me glad through thy *workes*: I will *triumph* in the *workes* of thine *hands*. O *Lord*, how great is thy *workes*, and thy thoughts are very deepe?

Sins against
Gods benig-
nity:
Not remem-
bring,
Presuming,
Despising.
Sins against
his workes:
Not to ac-
knowledge,
Not to re-
gard.
Sins against
himselfe:
Not to seek,
Not to
thinke,
To contemn.
To praise.
himselfe.

Oh, be it farre from vs to be guiltie of that complained of, *Psal.* 106. 7. Not to remember the multitude of his *mercies*: or that in *Deut.* 29. 19. to presume to *sinne*, through sawcie confidence in his *mercy*: or that in *Rom.* 2. 4. To despise the riches of his goodnesse: or that in *Psal.* 92. 6. To be so brutish, as not to acknowledge his *workes*, and so foolish, as not to discern the same: or that in *Psa.* 28. 5. Not to regard his *workes*: or that in *Psa.* 95. 9. To prouoke and *tempt* him, though wee haue seene his *glorious workes*: or that in *Psal.* 10. 4, 5, 13. To be so proud, as not to seek God, as not to haue him in our thoughts, as to thinke his *wayes* alway grieuous vnto vs, as euen to contemne him. O farre be these from vs: and as it is said, *Iob* 21. 16. Farre bee the counsell of all such from vs.

Himselfe, whom, as *Psal.* 65. 1. praise waiteth on

on in *Sion*: himselfe, who is, as *Psa.* 18. 3. most worthy to be *praised*: himselfe, who *Pf.* 22. 3. inhabiteth the praises of *Israel*: himselfe, whose *praises*, *Psal.* 78. 4. the godly doe shew to their *posteritie*: himselfe, to whom, *Psalm* 147. 1. it is good, and pleasant, and comely to sing praises: himselfe, who, *Psalm* 145. 3. is great, and greatly to be *praised*: himselfe, who, *Deut.* 10. 21. is our God, and our *praise*, and *glory*.

Him, euen him let vs *praise* worthily, which in one word, is to exalt him: let vs so *praise* him, as we *exalt* him: not our *selues*, but our God: for as *Mat.* 23. 12. Whosoever *exalteth* himselfe, he shall be *abased*: not *Idols*, but the *Lord*, for as *Psa.* 97. 7. Confounded be all they that serue and reioyce in, and so exalt *Idols*. No, no, but the *Lord*, the *Lord*, let vs exalt him alone: let vs exhort others to exalt him, as *Psal.* 99. 5. Exalt yee the *Lord* our God: let vs in our *selues* exalt him, saying, *Isa.* 25. 1. O *Lord*, thou art my God, I will exalt thee, and praise thy *Name*; for thou hast done wonderfull things. Let the *progeny* of the godly exalt him, saying, *Exodus* 15. 2. The *Lord* is my strength, and *song*, he is become my *saluation*, he is my God, and he is my fathers God: I will prepare him an *habitation*, and I will exalt him:

To prayse
him worthi-
ly,
To exalt
him.

Exhorting
others.

Doing it
our selues.

Patternes.

him: thus *praise* the *Lords* owne selfe, by *exalting* him.

Exalt him: *Exalt* him; set all vnder him in the *congregation*: cry, Downe with *Idols*, downe with *Images*, downe with *mens* deuices, downe with *Inuocation of Saints*, downe with *worshipping of Angels*; and intertaine and exalt in the congregation of his *people*, none but his owne *ordinances*, his owne *word*, his owne *Sacraments*, his owne *Name*, his owne *selfe*. *Exalt*

In the assembly of Elders,

him: set all vnder him in the *assembly of Elders*: Bid them, as *Reu. 4. 11, 10.* fall downe before him, *worship* him, and cast downe their *crownes* at his *feet*. Bid them, *s. 2. 10, 11.* be *wise*, and bee *instructed* to *serue* him with *fear*, & to reioyce before him with trembling.

In the Family,

Bid them, as *Psal. 29. 1, 2.* giue to him *glory*, and *strength*, and giue to him the *glory* due to his *Name*. *Exalt* him, set all vnder him in the *Family*: *wiues*, *children*, *seruants*, in your duties feare the *Lord*, looke vp vnto the *Lord*, do all your *seruice* of subiection, and *obedience*, as vnto the *Lord*. *Husbands*, *fathers*, *masters*, *rule*, as vnder the *Lord*, exalt him as your *Master* which is in heauen.

Set him above all.

Exalt him, set him above all, say, as *Psa. 136. 2, 3.* Thou art *God of gods*, thou art *Lord of lords*: say, as *Eph. 1. 21, 22.* Thou, O *Lord*, art *farre*

farre aboue all *principalitie*, and *power*, and *might*, and *dominion*, and euery *Name* that is *named*, not onely in this *world*, but in that also which is to *come*: all things are vnder thy *feet*: say, as *Gen. 14. 19.* Thou art the most High God, the *possessor* of Heauen and Earth. Thus *exalt* him: *exalt* him also in setting more by *Set most* him then all, saying, as *Pf. 73. 25.* Whom haue *by him.* I in *heauen* but thee? and there is none in *earth* that I desire besides thee. *Exalt* him, in setting *praises* on him more then on all, say- *Set most* ing, O Lord, I more delight in thee, then in fa- *praises on* ther, or mother, or wife, or children, or friends, *him,* or goods, or pleasures, or lands; yea, as *Psa. 63. 3.* Thy louing *kindnesse* is better to me then *life* it selfe. Thou art my *portion*, my *glory*, and *song*. *Exalt* him, in setting apart a chiefe ha- *Set apart* bitation for him to dwell in, euen thy soule all *chiefe place* trimmed, as, *Isa. 66. 2.* A lowly, a poore, a con- *for him,* trite spirit, trembling at his word. *Exalt* him *Prefer place* in preferring a place, and meanes for his ser- *and meanes* uice, before all thine owne comforts, as *Dauid,* *of his ser-* *uice,* *Psal. 132.* *Exalt* him, in being at cost to serue *Be at cost to* him, as the same royall person, *2. Sam. 24. 24.* *serue him,* *Exalt* him, in giuing him the best seruice of all, *Giue him* that is, as *Rom. 12. 1.* thy body, and thy whole *best seruice,* selfe a living sacrifice; holy, and acceptable *Giue him* ynto him. *Exalt* him, in giuing him the best *best dish,* *dish,*

dish, euen as *Prou. 23.26.* with *Psal. 51.6.* thy very heart abounding with *sincerity*, and *truth* in all the inward *parts* thereof.

O, that men would thus *praise* the Lord *private-ly*, *publicly*, and *worthily*: O, that we had our minds heated, & inflamed by al this that hath bin said, with holy *zeale*, to tye our selues thus to *confesse* before the Lord his louing kindnes and his wonderfull *workes* before the *sonnes* of men; thus to exalt him in the congregation, and euery where; thus to praise him also in the Assembly of the *Elders*. But, who is sufficient for this *Angelicall duty*? Of our selues we haue not a thought towards it: God is the *owner*, and God is the *giuer* of it; therefore that we may performe it to him, we must first *crave* it at him, saying with the Prophet, *Psal. 51.15.* O Lord, open thou my *lips*, and my *mouth* shall shew forth thy *praise*.

How to come
to the grace
to prayse
God thus.

Proofes of
such as doe
praise God.

And lest wee deceiue our selues, thinking we be of the number of those that *praise* God rightly, when indeed we be not, we must note the proofes of such as doe *praise* him, his *benignitie*, and his *workes* soundly, and examine our selues of them. First, If we haue this speciall *grace* to *praise* him; then wee find in our *Affecting* of selues, that we so *affect* the Lord, as we *seeke*, we *thirst*, we long greatly after him, and after the

God.

the exercises of his worship : for this, in *Psa. 63.* is shewed to be in him whose mouth praiseth the Lord with ioyfull lips. Secondly, If wee haue this grace to praise his benignitie, then we find in our selues that it leadeth vs vnto *repentance*, as it is said it ought to doe, *Rom. 2. 4.* so as our loue is set vpon it, more then life, as *Leading to repentance by his benignity.*

Psalme 63. 3. and it moueth vs to walke truely, and godly in Gods sight : for this in the said *Psalme*, and in *Psal. 26.* is spoken of him that compasseth Gods Altar with the voyce of Thankesgiuing. Thirdly, If wee haue this grace of praising Gods wonderfull workes; then we find in our selues a louing of them, a taking pleasure in them, a gladnesse in them, a reioycing in them, a gracious acknowledgement of them, a holy shewing of them to our posteritie, a desire to come to praise God in the assembly for them : for these are said, in *Psal. 111. and 92. and 78. and 26.* of such as haue this grace of magnifying Gods workes. *His workes affect vs with loue, &c.*

Fourthly, If wee haue the true Art of praising God, we find in our selues, that we order our life well : for in *Psal. 50. 23.* this is ioyned with the offering of praise vnto God. O, let vs looke to these proofes of our fitnesse to this dutie: if we haue them not: then, as in *Psa. 50. 16.* God calleth vs wicked, and challengeth vs of *Ordering our life well.*

vile audaciousnes for meddling with any *Di-
uine* dutie : but if we haue them, then he saith,
to incourage and to comfort vs, that wee glo-
rifie him.

*Gods glory
our ayne.*

*Difference
of this duty
from others.*

Which is the *marke* that in all things, and
especially in Thanksgiuing we must shoot at:
for his *glory* is the chiefe end of all. Being
now come, and heereafter comming to the
Sermons, and to the action of Thanksgiuing,
let vs euer think of *Gods glory*; for he wil haue
vs doe this *dutie* for his meere *glory* : all other
duties of his *seruice*, are almost onely for our
nessestie ; but this all for his *glory* : and there-
fore in *Psalme* 66. 2. it is called a *singing* forth
of the *glory* of his *Name* : and in *Psalme*. 29. 2.
a giuing of *glory* due to his *Name*. And wor-
thily : because if we be *skilfull* in it, wee there-
in speake such *great* things of him, and of his
properties, and of his *workes*, and of his *Name*,
according to a speciall patterne, in the 145.
Psalme, and many others, as wee shew him-
selfe to bee a *glorious* God, and his *Name*,
to bee a most *glorious* *Name*. O that men
would so *praise* him in secret, in the family, in
the congregation of the people, in the assem-
bly of the Elders, as they might thus shew
his *glory*. And, O, that this might not be at
some seldome fits, but as *Psalme*. 145. 2. every
day :

*The terme
of this duty.*

day: and as *Psalm. 146.2.* while wee doeliue,
and while we haue any being.

Note a speciall *rule* how to continue this Rules to
continue in
in our selues.
always in our selues, and in our *families*: in
our selues to continue it, the *rule* is this, To
haue his *louing* kindnesse; his euerlasting *mer-*
cy; his *holy* remembrance; his continuall *be-*
nefits; and the *promises* of the better life al-
wayes in our *thoughts*, and (as it were) be-
fore our *eyes*, with a blamelesse *conuersation*,
and a conscience of thankesgiuing. If wee
obserue this *rule*, wee shall neuer cease to
praise the Lord in our selues. To bee the like
in our *families*, the *rule* is not to entertaine, Rules to con-
tinue it in
our families.
but to cut off from them euery *popish*, *pro-*
fane, *disolute*, pick-thanke, *slandorous*, *vaine*,
wicked, *deceitfull*, *dissembling*, *dishonest*, *drun-*
ken, *vngodly*, *idle*, *irreligious person*, and to
maintaine (through all due respect yeelded
to euery one in their place) *peace*, *amitie*, *a-*
greement, *unitie*; as there be no *unkindnesse*,
iarres, *contentions*, *breaches* to make *inter-*
ruption of godly *exercises*. If this *rule* be ob-
serued, then, as wee shall want no *comfort*,
honour, *commendation* to our *families*: so in the
same we shall *blesse* the Lord our God daily.

Whereupon, will follow the reward of The reward
of this duty.
this our thankfulnesse to God; which is this,
namely,

Gods ac-
count of the
thankfull.

namely, That if it bee such as we haue heard,
and so attended with a well-disposed way to
preuent all occasions of Gods dishonour, and
with a well-ordred life to promote the glory
of his Name; then hee will let vs see, yea,
cause vs to enioy his saluation, as it is promised,
Psalm. 50. 23. not his destruction, as hee
threateneth the vnthankfull wicked in the 22.
Verse, but his saluation. So great account doth
hee make of the right thankfull, as hee will
not let them be ouer-wronged, taken away, or
destroyed, suppressed, beaten downe, nor con-
sumed: hee will not part with vs; hee will not
be without vs: but that wee may still honour
him, praise him, and glorifie him; hee will
keepe vs in safetie, preserue vs in libertie, and
maintaine vs in prosperitie, by the tower, the
rocke, the strength, and the shield of his tempo-
rary saluation, and giue vs the comfort, peace, ioy,
riches, glory, and in the end the consumma-
tion, and the fulnesse of his eternall
saluation in Iesus Christ, bles-
sed for euer, Amen,
Amen.



FINIS.

